

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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Mutilating God's Word

By Dr. George W. Truett

Long Time Pastor First Baptist Church, Dallas, Texas

"And it came to pass, that when Jehudi had read three or four leaves of that scroll, Jehoiakim cut it with the pen-knife, and cast it into the fire, until the entire scroll was consumed in the fire."—Jeremiah 36:23.

This morning I spoke to you about one of the very best men in all the Bible, King Josiah of Judah. We saw how he behaved when his attention was brought face to face with the Word of God. We saw how that Word of God had been lost, that scroll on which God's law far back yonder was written, before printing came into vogue. That scroll was lost, and the nation groped in darkness and plunged downward in sin. When at last the scroll was found and read to the young King Josiah, he abased himself before God in the sight of all the people, and led his people in confession and penitence. His example influenced the whole nation and Judah was restored to a glorious place for a season in the sight of God. Josiah was one of the best kings and one of the best men in the Old Testament.

Now this evening we are to
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Dr. George W. Truett

IS HELL A MYTH?

By Dr. R. G. Lee, Pastor
Bellevue Baptist Church, Memphis, Tennessee

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."—Matt. 10:28.

I. The Asking—"Is Hell a Myth?"

A myth? Like Aeolus imprisoning in a leather bag tied with a silver string such winds and tempests as might be hurtful to the further voyage of Ulysses?

Like the cranes of Ibycus? Like the Minotaur, the fierce animal with a bull's body and a man's head, which demanded a tribute of seven young men and seven young women—and the killing of this beast by Theseus with the aid of Ariadne?

A myth? As when Proserpina cried for help and her voice was heard by all the mothers of earth?

As Laocoon, the priest of Neptune, and the serpents of the sea in fierce attack?

As Nemesis, the avenging deity of mythology? As the three Furies

—Alecto, the relentless—Tisiphone, the avenger—Megaera, the grim—three woman-like creatures, with writhing snakes for hair, holding a torch in one hand and a whip of live scorpions in the other?

A myth? As Hercules and the poison garment of Nessus? As Hercules strangling two serpents with his hands at birth? As Hercules and his "Twelve Labors"? As Midas and his golden touch? As Sisyphus who made a chair with automatic workings—so that when a creditor called upon him to collect a debt, Sisyphus invited him to sit down, and no sooner had the fellow taken a seat when one hundred ligaments of steel darted out and bound the fellow fast—and Sisyphus kept him there until he cancelled the debt?

A myth? As the winged feet of Mercury? As Ulysses who filled the ears of his crew with wax and bound himself with knotted thongs to the mast—as they neared the sorcerer's shore?

A myth? As Bacchus, the god of wine—in peace wearing a purple robe, in war wearing a panther's skin, his chariot drawn by panthers?

As Atalanta and her race with Hippomenes, who threw three golden apples—and the footrace which he won?

Asking, "Is Hell a myth?" is but an interrogatory way—on the part of some—of stating that Hell is a myth—as much as the wild mythologies of the Greeks. With



Dr. Robert G. Lee

playful raillery do many speak of the fact of Hell. With a blighting barrikin do many speak of the fact of Hell. With many Hell is the wild nightmare of a disordered brain—the fanciful fake of an erratic mind. A myth? Just as well say a lion has the mouth of a mouse. A myth? Just as well say an eagle has sparrow's wings. A myth? Just as well say you can cradle a furnace in a thimble.

All of which brings us to consider some

II. Asseverations

Asseverate means "to affirm, to aver positively or with solemnity." Many there are who, with ridicule of those who disagree, declare that there is no Hell. Atheists tell us that we die like dogs—that our

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Will God Dwell With Men On the Earth?

- I. God Walked With Sinless Adam in Eden's Beauty
- II. God's Shekinah Glory Dwelt in Solomon's Temple
- III. God the Son Became Man to Save Men
- IV. God the Spirit Now Dwells in God's Children
- V. Christ Jesus Will Reign, God on David's Throne at His Second Coming
- VI. God the Father Will Then Bring Heaven Down to Earth to Dwell Forever With Redeemed Men

By Editor John R. Rice

(As preached at Calvary Baptist Church, Wheaton, Illinois, Christmas night, 1955.)

"But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built."—II Chron. 6:18.

Solomon had just built the temple. It was a beautiful building, the richest building this world had ever seen till that time, taking millions of dollars' worth of gold to plate the walls of that temple and to provide the golden vessels and furniture. It was the most marvelous thing made by human hands up to that time. But Solomon, after he had made it and dedicated it to God, with a sense of dismay on him says, 'Can God dwell with men? We've built God a house, but the heaven of heavens cannot contain Him. Will God indeed dwell with men on the earth?' Now note that part of the text, "But will God in very deed dwell with men on the earth?"

You never saw a church building but what it was built with the idea that God dwells there: this is a house of God. And so it is with every altar ever built. So it is that every time anybody comes to pray we have this thought: God is on earth or near enough to hear.

It is the Christmastime now. And at the Christmas season the wonderful thought is that God sent His Son to come down to earth to become a man. In one word, a text for this sermon would be the word in Matthew 1:23 which describes Jesus, "They shall call his name Emmanuel, which being interpreted is, God

with us." EMMANUEL means God dwelling on earth with men! Jesus Christ came to be with us and to dwell on the earth.

"But will God in very deed dwell with men on the earth?" I want to go back and find God's plan through the ages about God's dwelling with men on the earth, the ways God did dwell and will dwell on earth with man, from the Garden of Eden to the new heavens and the new earth.

I hope God will get some of the grandeur and the glory of it into

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Dr. John R. Rice

From Editor to PASTORS

Dear Brother Pastor:

I NEED HELP! I NEED IT BAD!

I am writing to suggest that you observe "Sword of the Lord Sunday" in your church on February 5, if possible, or on the earliest Sunday available thereafter.

Will I get your help? YES, I THINK I WILL. Why? For three reasons: 1. Because by helping me you can help your church and church members and the cause of Christ. 2. Because Christians are commanded to bear one another's burdens, and there are good scriptural reasons, I believe, why you will please God and help His cause in your own church and community by having "Sword Sunday." 3. Because, I trust, I deserve it. I have tried to help you and other pastors, and I think I have a right to ask your help.

How I thank God for preachers, ministers of the Gospel, called of God and preaching His Word! I love them and honor them. It is my joy that thousands of preachers love me, pray for me, and write to encourage me. They come to hear me preach wherever I go, crowds of them, unworthy as I am. It was the ministers who believed in my sincerity, listened to my counsel, who opened the principal cities of America to me for city-wide campaigns in recent years in Chicago, Buffalo, Cleveland, Miami, Seattle, etc., though my campaigns were often the first such city-wide campaigns in twenty-five or thirty years—since the Billy Sunday or Torrey revivals. And these men of God bear me witness that I have always boosted preachers. I refuse to by-pass God's ministers in God's churches in revivals. I say they are God's appointed leaders in the churches. I have insisted that converts join the churches and support faithful Bible-believing, Bible-preaching pastors. I love preachers.

I think I have proved my love for preachers. Every year I spend thousands of dollars which would have come to me as royalty from my books, in sending THE SWORD OF THE LORD to ministers of the Gospel. That is the same as money out of my own pocket,

(Continued on page 4)

THE EDITOR'S Notes

by John R. Rice

As I faced the new year, the dear Lord pressed upon my heart very heavily the need for the prayers of God's people. I feel that since God has given me this almost impossible task of editing THE SWORD OF THE LORD, stirring revival fires in every state of the Union and in eighty foreign countries, stressing evangelism, answering Bible questions, reporting revivals and making THE SWORD a mouthpiece for soul winners everywhere, surely He wants God's people to bear me up in prayer. In God's mercy, He has seen fit to give THE SWORD tremendous circulation and a very large influence. More and more I feel impressed with the tens of thousands of ministers who read THE SWORD OF THE LORD weekly. I have tried to lay myself on the altar all afresh with a holy zeal for 1956. As unselfishly as I know how, without any salary or income from THE SWORD, but with an increasingly strong editorial staff to help me, I will earnestly try to do my best. Will you, dear reader, pray for me? Please ask the dear Lord to have His way, not mine. Whatever plan of mine is without His approval, I pray He may break it. Whatever work He has for us to do, may He make it clear. And may He give wisdom to this poor, limited mind, and may He cleanse and use this unworthy vessel through THE SWORD OF THE LORD this year. With deep concern, I beg for people to help by daily prayer. And when God gives the rewards, of course He will know who had part in this important work which He can use to color a whole generation. Please pray!

Eight Days' Ministry at Calgary, Canada

January 1 to 8 it was the very happy privilege of this editor to preach the Gospel in Calgary, Alberta, Canada. I went as the guest of a beloved friend, Rev. J. D. Carlson. We had had a very happy fellowship when I preached for him in the large Avenue Road Church in Toronto, where he was then doing an amazing work. Now he is pastor of the Alliance Baptist Tabernacle and doing a blessed work prospered by God's hand. It was my privilege to speak Monday through Friday on the Sunrise Gospel Hour, founded years ago by Dr. Oscar Lowry, and now conducted by Rev. Bob Simpson. I spoke in Berean Bible Institute to an enthusiastic student body and good faculty. I journeyed eighty miles to be with Principal L. E. Maxwell and the large student body at Prairie Bible Institute. To get there by 8:15 a.m. chapel time we had to leave Calgary a little after 6:00, and when we arrived through the zero weather, good Dr. Maxwell not only greeted us with open

arms but had a thermos bottle of hot coffee ready! And how that tremendous student body (half of them from the States, half from Canada) listened and laughed and cried and made holy resolutions in the chapel hour as I spoke on prayer! The Sword Book Club has just selected Dr. Maxwell's latest book, *Abandoned to Christ*, as a selection. It was so good to have fellowship with this greatly used and fervent, devoted man of God.

It is impossible to tell all the courtesies I received. Many ministers were in the audiences. Three churches invited me back, and some hope to organize a city-wide revival campaign. Sunday night the seven hundred seats in the new Alliance auditorium were filled, and a hundred chairs had to be put in the aisles, the cloak room, and the nursery to care for the crowd. Although I had to rush away, four had come to Christ in that service and there was deep conviction. I felt at home with those wonderful, conservative but pioneering and solid western Canadian people. I hope I can go back.

A Bible Basis to Expect Miracles in 1956

Coming into 1956, I felt led of God to seek out some blessed promises on which I might expect to have the greatest year's ministry and the greatest year's blessing of my ministry thus far. My heart seized upon two Scriptures. The first is Isaiah 40:28-31:

"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint."

And the other passage is as strong and blessed. It is Ephesians 3:20:

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

May God give grace and faith to claim these promises, to wait upon the Lord until there is power to fly and run and walk without failure and without faintness or discouragement! There is not much I can do for God, but oh, to have grace to receive from God some of the marvelous things He wants to give this year! He is "the exceeding abundantly able God." Have you read my sermon on that subject in the book, *"And God Remembered . . ."*? It is worth the \$1.50 price for the whole book, or I will send your money back! Because God is more able than any of us will believe, and more willing!

3 Years for \$5. Big Bargain!

As readers know, the regular

subscription price of THE SWORD OF THE LORD is \$2.50 in the United States, \$3 per year in Canada and foreign countries. But the three-year subscription price saves lots of money. The price is \$5.00 for three years in the United States, \$6.50 for three years in Canada and foreign countries. In either case, you save \$2.50. It is worth that to us to have you in the files for three years, with no renewal blanks to send, no letters, no new stencils to make every year, and no loss of your subscription by forgetting to renew. We advise that you renew your subscription to THE SWORD for three full years, and thus save \$2.50.

Even if your subscription has not expired, it would be well to simply renew ahead of time and we will add the new subscription on to your present expiration date. A word to the wise is sufficient. Save yourself trouble by doing it now. Save yourself money by renewing for three years. And we will be glad.

You should consider the subscription price of THE SWORD OF THE LORD compared with other principal Christian magazines and you will see that our regular price is the lowest of all which give a comparable amount of material. And the three-year price of \$5 in the United States, \$6.50 in Canada and foreign countries, makes a greatly increased saving. So we will look for your three-year renewal, and God bless you.

Hear Dr. Bob Jones, Sr., This Editor, and Others, in Miami, Florida, February 19 to 26. Wonderful Music, at Sword Conference on Revival

Ministers of the Gospel and wives may receive free beds for a blessed conference on revival and soul winning in sunny, colorful Florida, at Sylvania Heights Baptist Church, Miami, the week of February 19-26.

Miami! What a wonderful place in mid winter to have a great conference on soul winning! Amid the palm trees, the stately imperial palms, the graceful coconut palms, the lacy date palms, the tropic flowers, the grapefruit and orange trees, the deep blue gulf spring off shore, the sunny skies overhead! In this vacation center hotels and motels are expensive, but ministers and their wives will have beds furnished free by Sylvania Heights Baptist Church, February 19-26, provided they seriously and regularly attend the Sword Conference services, morning and evening. Naturally, we do not want people to take advantage of this hospitality if they do not regularly attend all the sessions of the conference while they are in town. But that will leave time for sweet refreshing of body as well as of the soul. The program will be very strong, and we believe that serious Christians should find it a life-transforming experience. How many are in the ministry, how many missionaries are on the foreign field, how many have become evangelists, and how many lay-Christians have become ardent soul winners because of some conference on revival put on by the Sword of the Lord!

Dr. Bob Jones, Sr., will be at his tremendous best. This editor will try to help people in soul winning, prayer, and the power of the Holy Spirit and answer Bible questions. Other speakers will be challenging and moving. The music will be wonderful! Pastors will be present from all over the country. Pastors and wives will find their own meals at moderate cost. We cannot promise rooms for children. Couples will be provided with bedrooms in homes of church members. God willing, and if necessary single preachers will be bedded in the church, dormitory style. Ministers who plan to attend please write Rev. Wayne Van Gelderen, Sylvania Heights Baptist Church, 5859 S. W. 16th, Miami 44, Florida, to make reservations. Say exactly when you will come, how long you will stay, and who will be with you. Please do it at once.

Please Help Provide Books for Ministerial Students

Through December we have sent books, carefully selected, absolutely free to bona fide ministerial students now in training, to the amount of \$6,642.15.

Last Call! Hurry!

Special January Sermon Book Sale on Sword Sermon Books to Close Tuesday. All Orders Must Be Postmarked by Midnight, January 31

By Evangelist Robert L. Sumner, Associate Editor

"No entertainment is so cheap as reading, nor any pleasure so lasting!" So wrote Lady M. W. Montague, and experience unites with thousands of testimonies to bear out the truthfulness of her assertion. How inexpensive is the most expensive good book compared with the hours of delight and blessing, with its lasting benefit, it affords!

All this month we have been offering the sermon books published by the Sword of the Lord Publishers at a special low bargain rate. Here are nineteen outstanding books by eight famous authors at a remarkably low price. Nine of the books are from the pen of the editor, Dr. John R. Rice. These titles are: (1) *What It Costs to Be a Good Christian*; (2) *A 'Know-So' Salvation*; (3) *The Ruin of a Christian*; (4) *The Scarlet Sin*; (5) *Revival Appeals*; (6) *When Skeletons Come Out of Their Closets*; (7) *Immanuel—God With Us*; (8) *God's Cure for Anxious Care*; and (9) *"And God Remembered . . ."*

In addition, we are offering books at this special rate by Dr. Robert G. Lee, *Bread From Bellevue Oven*; by Dr. Joe Henry Hankins, *Old-Time Religion*; by Evangelist John Linton, *Household Salvation*; by Dr. William Elbert Munsey, *Eternal Retribution*; by Dr. Robert P. Shuler, *What New Doctrine Is This?* and *Some Dogs I Have Known*; and three books by Dr. Lee Roberson: *Death . . . And After?*, *Five Ancient Sins*, and *It's Dynamite!*

What You Can Save!

Let me tell you one more time how the offer works and what you can save by taking advantage of it. First, you can save nothing by ordering single books. In order to benefit from this sale you must purchase books totaling at least

\$6 in value. With each \$6 worth of books you buy you will receive a discount of \$1 and you will not be required to pay the usual 5% postage and handling charge. In order to receive a discount of \$2 you must purchase books totaling \$12 in value. When you buy books worth \$6 you pay only \$5; when you buy books worth \$12 you pay only \$10.

The offer is good only on the sermon books listed above, not on any of our other publications. And we pay the postage only on the sermon books purchased under the terms of this offer, not on other orders or sermon books purchased totaling less than \$6 in value.

Since the usual postage and handling charge on \$6 worth of books is 30c, this means that you are actually saving \$1.30 on every \$6 worth of books you order. On an order totaling \$12 in value you are actually saving \$2.60 and you save \$3.90 on an order of books totaling \$18 in value.

Hurry! Offer Closes Tuesday at Midnight!

This is the fifth and final week of our sermon book sale offer. Next Tuesday night at midnight, January 31, the offer will be withdrawn and all who desire to take advantage of the savings must do so before that time. In other words, your letter must be postmarked before midnight, the 31st. This is a remarkable opportunity for preachers and laymen alike to get good, worthwhile, helpful, spiritual sermon books at a bargain savings of over 20%, counting the postage and handling charge savings.

Fill out the "Special January Sermon Sales Coupon on page 4 and mail it immediately to the Sword of the Lord Publishers, 214 West Wesley Street, Wheaton, Illinois. Don't delay!

material students now in training, to the amount of \$6,642.15.

These books were sent upon personal request of 975 ministerial students. In every case students promised to read the booklets and books requested soon. And they made the request on a form we provided.

For example we have given 536 copies of my book *Revival Appeals*, 446 copies of *Is Jesus God?*, 434 of *We Can Have Revival Now*, 427 of the book *Home: Courtship, Marriage and Children*, 431 of my 40-page pamphlet on *Hell*.

Some are helping on the heavy expense of paying for these books. We are already getting glowing reports of the blessings God is giving through them to ministerial students. When we save preachers from modernism, from worldliness, from lukewarmness and from false cults and doctrines, we will save America. In Jesus' name, pray about it and help if you can.

On these books we have paid \$134.95 postage alone. We have spent a great deal of additional money on packaging and wrapping the books.

We believe that if readers of THE SWORD OF THE LORD earnestly pray about the matter now, and do what God tells them to do, the balance of this \$6,642.15 will be coming in by return mail, along with money to pay postage and shipping costs.

Meantime, if any reader of THE SWORD OF THE LORD is a bona fide ministerial student now in training, and needs some of these books he cannot afford to buy, please send for a request blank from which you may select a certain number of the books you need.

Remember that this is only for bona fide ministerial students now in training, and only for those who promise to read the books soon and who have not received books from us within the present school year. Address the editor, Sword of the Lord, 214 W. Wesley, Wheaton, Illinois.

Pastors, Deacons, Church Leaders—Don't Miss Sword Sunday!

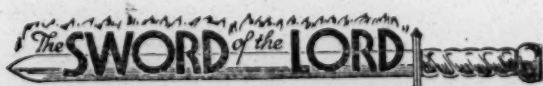
If your church can plan to observe "Sword of the Lord Sunday" on February 5th, please rush your request for samples of SWORD OF THE LORD to give out freely to the congregation, and enough envelopes to register subscriptions that will be taken. The necessary plans are very simple. 1. The pastor, or some responsible, informed person acting for the church, will give a three to five-minute talk on THE SWORD OF THE LORD, what is in it, what it stands for and the blessings to be derived from reading it. (We will gladly send sufficient facts and points for the speaker to use if he likes.) 2. Sample copies of THE SWORD OF THE LORD will be given to every family present who wishes it. 3. Someone will be appointed to take the subscriptions during the service or following the service. Envelopes will be provided for the congregation for this purpose.

Is February 5th not the best date for "Sword Sunday?" If not pastor or church officers select another suitable day in February, and rush your requests for sample copies, envelopes, etc.

Please be explicit in your requests, and do it now. Use the coupon on page 5 or copy and mail today.

ABOUT TO MOVE?

Don't forget to send a change of address to the SWORD, giving your old and new address. Send it 5 weeks in advance, so as not to miss a single copy. If you enclose a label, it will help!



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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John Wesley Vs. Bishop Oxnham

Methodist District Superintendent Defends Bishop Oxnham, Accuses Editor of "Lacking Attention to Serious Bible Study," Rejects the Old Testament, Discontinues THE SWORD

We have a letter dated November 30th from one whom we estimate to be a cultured and influential minister. He is a District Superintendent in the Methodist Church, is a man with a doctor's degree.

We do not want to be misunderstood. We believe his charge is untrue. He says, "In your viewpoint—if a man does not agree with you—he is wrong." We did not say that John Wesley is an infidel. We believe our ministerial friend and church officer is wrong in saying that the point of view of Christ is different from that of the Old Testament. We say the nefarious teaching, that the God pictured in the Old Testament is wholly different from the one pictured in the New Testament, has not a particle of basis in sound Bible study.

Since these issues are so important we use the letter from this Methodist official without his name, and give the editor's answer.

The Denominational Official's Letter

'Dear Mr. Rice:

"I have tried to be fair in my appraisal of your issues but find it difficult to restrain myself when I find such articles as your most recent one in which you condemn Bishop Oxnham for his quotation concerning the nature of God. I know that anything that I say will in no way change your viewpoint but I cannot refrain from saying that you certainly have never given any attention to serious Bible study from the viewpoint of a growing revelation of the character and nature of God.

"It is difficult to reconcile the acts of God as revealed in such instances as I Samuel 15:17, etc., in which Saul was advised under the direction of the Lord to 'utterly destroy the sinners, the Amalekites, and fight against them until they are consumed.' There are many other instances in which God is credited with intent to destroy men with vindictive spirit. In the N. T. Jesus proclaims God as father and as the one who ran to meet his son who had been disobedient. If I had to make my choice, I would accept the viewpoint of Christ.

"In the next place—you are attacking a man whose influence is world wide for Christ. No doubt you have never met him personally. You would rather attack men who are doing good than support all persons who are moving in God's direction—perhaps by a different formula than yours. In your viewpoint—if a man does not agree with you—he is wrong. That was not John Wesley's view. I assume however that he too is an infidel if he disagrees with you.

"It would be a pleasure to have you remove my name from your mailing list. I have allowed the paper to come only because I thought one less person would be contaminated.

"Yours,"

The Editor's Answer

'Dear —:

"Please forgive the delay in answering your letter. Now at last I write a hasty note at Calgary, Alberta, Canada.

"We will, of course, discontinue THE SWORD OF THE LORD as you request, if you insist. But it would not be fair to stop the paper without expressing my own viewpoint which, it seems, you do not understand at all.

"You say, 'In your viewpoint—if a man does not agree with you—he is wrong.' That was not John Wesley's view. I assume however that he too is an infidel if he disagrees with you.' Of course I do not know whether you honestly think anything like that or not, but I am doing you the courtesy of believing that you are sincere, though obviously you did not think the statement through or you would never have made it.

"No, I do not say that if a man

disagrees with me he is wrong. I say that if a man disagrees with the Bible, he is wrong. In THE SWORD OF THE LORD, we publish continually sermons and Bible studies from great men of the past of nearly all denominations, as well as the sermons of the most greatly used men of God in this generation who hold to the historic Christian faith. But all these men simply have in common this, that they are Christians in the historic Christian sense which you well understand. They believe the Bible is the very Word of God. They took ordination vows to teach and preach and defend the Word of God as they understood it. Methodist preachers whose messages are used in THE SWORD OF THE LORD express their faith in the Articles of Religion of the Methodist Church which they solemnly vowed to preach and defend. Presbyterians may have expressed their understanding of the Word of God in terms of the Westminster Catechism. Baptists may have taken their vows and expressed their understanding of the Word of God in the New Hampshire Confession of Faith or the Philadelphia Confession of Faith. But they believe the Bible, and they believe the great doctrines which are clearly taught in the Word of God, such doctrines as the deity, virgin birth, blood atonement, and bodily resurrection of Jesus Christ. You see, actually, there is no room for difference of opinion about what the Bible teaches on the virgin birth, His actual deity, His blood atonement. There is no room for difference of opinion as to whether Jesus demanded that men be born again with a regeneration that comes upon a personal dependence on Christ as Saviour. And the viewpoint of THE SWORD OF THE LORD and my own viewpoint is that the historic Christian viewpoint itself is well known, and that is our position. If a man is against the Bible, he is wrong. If a man takes the Bible at face value and believes it, he is right.

"I think you will not have had any wider fellowship with responsible groups of Christians of many, many faiths than I have had in city-wide campaigns in Buffalo, Chicago, Cleveland, Seattle, etc. So it is inaccurate and, I think, unfair, to accuse me of saying everybody is wrong who does not have my viewpoint. And many hundreds of Methodist preachers write me that they heartily agree with this viewpoint. And so do most others of the approximately 38,000 ministers who get THE SWORD OF THE LORD agree, I am convinced.

"And on this matter, I do not see how any man has a right to claim to stand for Christ and Christianity who does not accept the Bible and the historic Christian position.

"You say, 'That was not John Wesley's view.' On the contrary, as I understand John Wesley's view, he was as ardent a fundamentalist as I am. He did not believe, as you and Bishop Oxnham say you do, that the God of the Old Testament was a dirty bully. He did not believe that there is a different picture of God in the Old and New Testaments, and neither do I. John Wesley believed that the Bible is the very Word of God, and I think you would have very great difficulty in bringing any single statement of John Wesley's to show that he arrayed Christ against the Old Testament and against the righteousness of God in condemning the Amalekites.

"You say, 'In the New Testament Jesus proclaims God as father and the one who ran to meet his son who had been disobedient.' But John Wesley did not teach, I think, that God is the father of unregenerate and wicked men. He taught that people needed to be born again to be born in God's family. And John Wesley did not teach that the Amalekites were sons of God. Surely you do not

believe that you represent John Wesley and the historic Christian position when you so teach.

"You say that 'Jesus proclaims God as father and as the one who ran to meet his son who had been disobedient.' But he did not run to meet the son until the son repented. And that is what John Wesley taught and preached, and that is the historic Christian position. You say, 'If I had to make my choice, I would accept the viewpoint of Christ.' But you are either thoughtless or a little dishonest there, for Christ Himself never indicated that He differed with the Old Testament. On the contrary, he said that man should live 'by every word that proceedeth out of the mouth of God' (Matt. 4:4), and He meant that all the Old Testament proceeded, word for word, from God, in the original manuscripts. And Jesus said, 'Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil' (Matt. 5:18). I have read, of course, Georgia Harkness and others who try to explain in Matthew 5 that Jesus contradicted the Old Testament, but it is foolish and unscholarly, and that theory has no genuine basis in the New Testament. To put Christ against the Old Testament is either unscholarly or dishonest, or both. You say, 'You certainly have never given any attention to serious Bible study from the viewpoint of a growing revelation of the character and nature of God.' Is it as easy as that to wave off the Christian position, so ably taught and presented through these nineteen centuries? Do you really think that, for example, about Machen, Warfield, Robert Dick Wilson? Are you utterly ignorant of the work of men like R. A. Torrey, C. I. Scofield, Gaussen, the Swiss theologian of two hundred years ago, and Allis of Princeton? You surely are not aware of some of the great work done by some of your own Methodist bishops of a generation or two ago.

"I am poor enough, it is true. But besides my some sixty books and pamphlets I have written at enormous labor, including a 500-page commentary on Matthew. I have written comments on every chapter and every principal verse in the Bible, entailing enormous labor, I assure you that when I espouse the historic Christian position, it is not from ignorance, but it is the sure and well-founded position of a man who knows the arguments and the evidence.

"You do not like it that I call Bishop Oxnham an infidel. But the word has a clear meaning and I use it in the dictionary definition: one who denies the truth of the Scriptures and the essentials of the Christian faith is an infidel. You understand, every man has a right to be an infidel, but he has no right to claim to be a Christian and an infidel at the same time. Bob Ingersoll had a right to teach exactly what Oxnham teaches, and he did so. But he claimed to be an infidel; Oxnham claims to be a Christian. People who take holy vows ought to regard them highly and however scholarly a man is, it does not free him from the obligation to honesty. Now suppose that Bishop Oxnham and others who agree with him against Christ and the Bible are right. And suppose that John Wesley and I and other fundamentalists who believe all the Bible are wrong. Still, the man ought not to pretend to be what he is not, and a man ought not to claim for himself the Christian position if he does not hold it from his heart. Is that not right?

"Now we are dropping your subscription to THE SWORD. Somebody loved you and paid for it, doubtless, though I cannot (here at Calgary, Alberta, Canada) without a good deal of trouble find out who paid for it. But every man has a right to make his choice of what he reads and people with whom he keeps fellowship, and of course, he properly expects to be judged by those choices.

"But where now is all that great brotherliness, that ecumenical spirit that modernists boast of? Is that, indeed, not to be extended to us who are Bible-believers, those who follow the Wesleys, the Spurgeons, the Moodys, as well as the Bible? It is only fair to remind you that the breach in fellowship is yours, not mine. If you do not

SUPPOSE IT IS TRUE AFTER ALL?

Two friends were discussing the question of punishment for sin in a future life. They settled to their own satisfaction that there was none. They decided that hell was a myth. They agreed that God, being a God of love, could not consign His creatures to everlasting punishment. Then a Christian who had been listening silently to the discussion said:

"Suppose it is true, after all?"

The words seemed to fall on the ears of the two with crushing force. The power of God seemed behind them, as it ever is behind the truth. God had spoken.

Suppose it is true after all that God must punish sin? How would you fare before the Judge?

Suppose it is true after all that hell is a reality, and that "it is appointed unto men once to die, but after this the judgment"? What lies at the end of the path you are now treading?

Suppose it is true after all that the Lord Jesus is the only Saviour? What if you neglect Him? "How shall we escape if we neglect so great salvation?"

God hates your sin, but He loves you. He loves you so much that He sent from heaven His sinless Son, Jesus Christ, to die under God's wrath against your sin. As the Bible says it, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." Our sins were laid on Him.

Tell God you want to be included among those for whom Christ suffered; that you do accept Him as your Saviour—the One who suffered in your place. Jesus said, "Him that cometh unto me I will in no wise cast out." There is no problem in your life too great for Him to solve if you will let Him. "Come unto me," He said, "and I will give you rest."

My Decision

Realizing that I am a sinner and believing that Christ died for me, I here and now turn from my sin in my heart, sincerely, and trust the Lord Jesus to forgive my sins and save my soul. Today I claim Him as my own personal Saviour and will plan to live daily for Him.

Signed _____
Address _____

(Please copy and mail your honest decision to Editor John R. Rice, 214 West Wesley, Wheaton, Ill., for a personal letter and further help.)

God's Wonderful Book

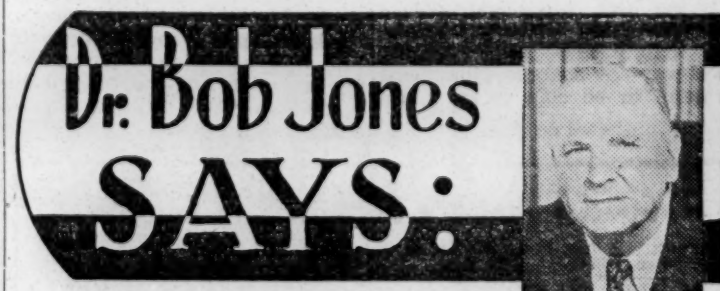
A certain Christian traveler was packing his suitcase when about to proceed on a journey, when he remarked to a friend: "There is still a little corner left open in which I desire to pack a guide-book, a lamp, a mirror, a telescope, a book of poems, a number of biographies, a bundle of old letters, a hymn book, a sharp sword, a small library, containing thirty volumes,—all these articles must occupy a space of about three by two inches." "How are you going to manage that?" queried his friend, and the reply was, "Very

want the fellowship extended, and if you refuse to accept the gift that is offered, then the blame be upon you.

"In Jesus' name, yours,
John R. Rice"

easily,—for the Bible contains all of these."

The most wonderful, the most marvelous Book in all the literature of the world is the Bible, because it is God's own Book! God's creatures are we, proceeding through this world of sin on our short pilgrim journey, and it is therefore necessary to know one thing, or at least inquire for it, and that is the way to Heaven. God Himself has clearly shown us the way even unto eternal life, and these directions are to be found in the Bible. This Book of God therefore, is absolutely necessary on the pilgrim's journey as the Guide, which reveals unto fallen man the profoundest, the highest of all revelations; namely, the love, grace and mercy of the Triune God.—*The Milk of the Word.*



Dr. Bob Jones
SAYS:

We could not carry the heavy burden that presses down upon us if it were not for the sustaining grace of God and the wonderful response of God's faithful children to the effort we are making to carry on Bob Jones University, not only as a base for training Christian leaders for all walks of life, but as a base of old time uncompromising evangelistic orthodoxy. I quote from a letter from a dear friend who has helped us carry the burden. She says:

I am enclosing a check. Since I am so thankful and grateful to my Lord and Saviour, Jesus Christ, for giving me such good health and making it possible for me to obtain such a record, I realize I owe it all to Him, and I feel led to put the money in the Student Loan Fund. I pray

God's richest blessings on you, Dr. Bob, Jr., the faculty, and the school in every effort to spread the Word and save souls for Him.

Remember, we are depending on you Christian people to pray for us in 1956 as never before. It is not easy in this superficial and modernistic religious age to carry on the kind of testimony Bob Jones University is giving. We need the prayers of God's people. We also need your financial assistance as we carry on our building program, our missionary program, and in the building of our Student Help Fund.

Please let us hear from you. Thank you and God bless you.

BOB JONES, FOUNDER
BOB JONES UNIVERSITY
GREENVILLE, S. C.

(Advertisement)

News Notes

Dr. Caradine R. Hooton, executive secretary of the Methodist Board of Temperance, noting that the total net paid circulation of U. S. daily newspapers refusing to accept alcoholic beverage advertising in any form has been placed at 5,605,374, said: "The papers that have refused alcoholic beverage advertising have demonstrated unquestionably that newspapers can prosper without this type of business. The press can fulfill its function as a public service agency without the influence of liquor."

(ERA-11/9/55).

Chicago Radio Scripter Announces 'Visit With Genie'

An entirely new type of evangelical radio program, evolved in the fertile mind of a skilled scripter, was announced for nationwide release next fall. The new interview-type program "Visit With Genie" will feature Eugenia Price, several of her most successful radio colleagues and a full roster of evangelicals, including prominent clergymen, missionaries, doctors, lawyers, educators, athletes and editors.

The announcement was made in Chicago by Miss Price simultaneously with a confirmation of her resignation as producer-director of the radio program "Unshackled." The new series, as conceived by Miss Price, will provide local evangelical pastors with a weekly transcribed radio program on which they may participate each week. This close identification, designed to help the local pastor minister to the spiritual needs of the unchurched in his community, is also a safeguard against the listeners becoming "fastened onto a nebulous radio personality."

"Visit With Genie" will be made available for sponsorship by evangelical churches across the country, each being granted exclusive rights in its own community. A further tie-in with the broadcasts provides for Spiritual Life Clinics to be conducted by the sponsoring church. Miss Price would be available for counselling at these clinics.

Miss Price, an atheist at 17, has been a Christian only six years. Her accomplishments have been remarkable. She has produced and directed 260 "Unshackled" programs for Pacific Garden Mission, 52 "The Way Out" programs for Christian Amendment Movement, three "best-seller" books (*Discoveries*, *The Burden Is Light* and *Never a Dull Moment*) and made hundreds of personal appearances all over the country.

"Before my conversion," testifies Miss Price, "I spent 12 years learning the 'whys and wherefores' of so-called 'Big Time' radio writing and production the hard way—by doing it! Now, I am grateful to be able to lay those

(Continued on page 11)

Billy Graham Itinerary

FAR EAST TOUR; EVANGELISTIC MEETINGS SCHEDULED IN ELEVEN CITIES DURING SIX-WEEK VISIT

Final plans have been completed making it possible to outline the itinerary for Evangelist Billy Graham's six-week tour of India and other points in the Far East.

Mr. Graham will leave New York on January 15, flying direct to India where meetings have been scheduled for six cities. He will then continue his tour to other countries in the Far East before returning to the United States.

The dates and cities in India where public meetings are scheduled are as follows: Bombay, January 20; Madras, January 23-25; Kottayam, January 27-28; Palamcottah, January 31 and February 1; Delhi, February 4-6, and Calcutta, February 9-10.

Following the three-week visit

to India, the evangelist will hold meetings from February 11 through February 26 in Manila, Hong Kong, Taipei, Tokyo and Seoul.

In addition to the large public meetings, Mr. Graham will meet Ministers, Missionaries, student and other special groups. Pastors and Missionaries in each of the places to be visited are making arrangements and undertaking local responsibilities.

Upon returning from the Orient, the next crusade for the Team will begin in Richmond, Virginia on April 29. Following that will be a crusade in Oklahoma City in June and in Louisville, Kentucky in October.

WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

EVANGELIST FREDDIE GAGE

P. O. Box 74, B.U. Station, Waco, Texas, and gospel singer Jimmy Snellen of Dallas, Texas, led the Blanchard Baptist Church of Blanchard, Louisiana, in the best revival in its history, according to the pastor, Willard Fuller. The eight-day meeting, beginning on Christmas Day and closing on New Year's Day, saw the largest crowds of any event since the church was organized, had 28 professions of faith for baptism into the church, 7 saved and baptized in other churches, 61 family altars established, 59 young people who pledged not to dance, drink, or use narcotics, and 49 other rededications of life.

Rev. Gordon L. Carpenter, pastor of the Cove Baptist Church in Panama City, Florida, reports a good revival recently with **EVANGELIST DEL FEHSENFELD**. Before the meeting, the church sponsored fifty cottage prayer meetings and the result was a little more than fifty additions to the church. One conversion was a notoriously irreverent man who had made several pictures for Hollywood production. Pastor Carpenter highly commends Evangelist Fehsenfeld to others wanting a faithful evangelist.

Rev. Scott W. Hickey, pastor of the Memorial Baptist Church in Abilene, Texas, reports a good revival with **EVANGELIST T. R. BEDFORD**. During the eight-day Christmas-to-New Year revival using the slogan, "Make the Holidays Holy Days," there were 7 professions of faith and 8 baptisms, 4 uniting with the church by letter, many rededications of life, one young man surrendering to preach, and one young lady surrendering for full-time Christian service.

EVANGELIST HUGH F. PYLE

1721 South Gordon Street, S.W., Atlanta 10, Georgia, reports a wonderful year of evangelism in 1955. From February 8 until Christmas he saw over 700 professions of faith plus more than 1,000 recorded rededications of life or backsliders reclaimed. At the same time, more than 80 joined the same churches by letter, and almost 2,000 persons pledged to have family altars and Christian homes. A number of young people surrendered for full-time Christian service. His meetings were conducted in eleven different states.

A seven-day revival meeting conducted by Evangelist Pyle December 26 through January 1 in Eastwood Baptist Church of Bay Minette, Alabama, resulted in 36 conversions, several additions to the church by letter, and numerous rededications of life. Crowds were consistently good in this holiday revival and increased nightly. A grand feature of the service each night was the chalking of Evangelist Peter Ruckman at the close of the services each night. Brother Ruckman makes his home in Bay Minette and much of the interest in this meeting was a result of a former meeting there, held by Ruckman, in which a great many citizens were saved. After the seven nights, Brother Pyle left for another revival, but the church voted to go on with the meeting, using Evangelist Ruckman as speaker.

Rev. George Pabody, pastor of the First Baptist Church of Westfield, New York, reports a good meeting with **EVANGELIST CLIFFORD LEWIS**, president of the Kansas City Bible College. In the eleven days there were 25 professions of faith and 22 rededications of life. The pastor and church especially appreciated the strong emphasis upon personal work and house-to-house visitation which were largely responsible for the good results of the meeting.

EVANGELIST LLOYD R. SMITH, 3313 East 7th Street, Des Moines, Iowa, reports God's blessings and a very successful year during 1955. Preaching 350 times in 31 different churches and missions, he saw several hundred decisions. Evangelist Smith has pastored five Baptist churches in addition to organizing two from his revival meetings.

EVANGELIST EDDIE WAGNER led the First Baptist Church of Wabash, Indiana, Rev. John H. Smith, pastor, in a revival recently, which saw 14 conversions, 6 new decisions for family altar, and 8 new decisions for tithing. Numerous other decisions were made among Christians.

SWORD OF THE LORD readers are asked to pray for a city-wide

Introducing . . .

Evangelist Donald D. Williams

After 8 years of experience as an ordained Baptist minister in both pastoral and evangelistic fields, **REV. DONALD W. WILLIAMS** has announced that he feels led of God to enter the field of evangelism full time. He first pastored the First Baptist Church of Osgood, Indiana, where they led some 14 Baptist churches of the area in baptisms during his two-and-a-half years' ministry. Next he went to the Addyston Baptist Church at Addyston, Ohio, where he saw over 600 decisions for Christ. Sunday School attendance and church offerings both more than doubled. Monthly missionary giving increased from \$50 a month to \$210 a month. A weekly radio broadcast was instituted over WZIP.

Many good men commend Brother Williams in his work as an evangelist, including Dr. Lee Roberson, Evangelist Hugh F. Pyle, Dr. D. B. Eastep, Dr. Jacob Gartenhaus, Evangelist R. A. "Buddy" Hanna, and Dr. John W. Rawlings.



Interested pastors may write Evangelist Donald D. Williams, Addyston, Ohio.

From Editor to Pastors

(Continued from page 1)

backing up my love for God's men. I have, in recent weeks, sent some \$5,000 worth of books to ministerial students. I know that if we save the ministry, we save America. And God is my witness with what love and tears and prayer and labor I have tried to be used of God to bless preachers.

NOW I COME TO YOU FOR HELP. I am asking every preacher who receives THE SWORD OF THE LORD to do something for this good work. February 5 has been suggested as "Sword of the Lord Sunday." The plan is simple. Will you: 1. See that free samples of THE SWORD are given to all of your congregation who want them? 2. Will you make a four-minute talk about THE SWORD OF THE LORD? Use any of the information enclosed, or whatever you like. Tell the size, price, and nature of the magazine, good points and why it will bless the Christian home. 3. Will you have someone appointed to receive the subscriptions during the service or at the close, and send them in to the Sword of the Lord? If you will do

(Continued on page 5)

Mutilating God's Word

(Continued from page 1)

study about his successor, Jehoiakim, who was one of the worst men in all the Bible story. When he came to the throne of Judah and was reigning, the prophet Jeremiah at God's command uttered faithful warnings and counsels for the good of the king and the whole nation, summoning the king and the whole nation to right relations toward God. The news of Jeremiah's words reached the ears of King Jehoiakim, and the king sent a messenger for that scroll on which those words were

written for the counsel of the king and the nation.

The scroll was brought into the presence of the king and read to him and his fawning courtiers. Now our text comes in:

"And it came to pass, that when Jehudi had read three or four leaves of that scroll, Jehoiakim cut it with the penknife, and cast it into the fire, until the entire scroll was consumed in the fire."

You see at once a marked difference between the behavior of

(Continued on page 5)

False Security

When a nation tries to achieve security for its citizens instead of placing its faith on the courage and independence of its citizens, its decay has already begun.

Social security and economic progress are not incompatible but are closely related. The more effectively our system functions and provides a high level of employment, the less need there will be for welfare aids. So the emphasis should be placed on making our economy tick. Toward this end, there must be awards for risk taking so that there is an adequate flow of funds back into business. Human nature being what it is, the prospect of individual reward based upon contribution to society is the mainspring of progress, and the release of individual energy under such a stimulus is the most creative force in the world. A favorable climate must be maintained for free enterprise, so that business can face the future with confidence and faith, and thus be impelled to embark upon risk-taking ventures that provide the dynamics of our economic progress.

There is no such thing as absolute security, and any workable security must be linked with risk taking. In other words, to shy away from risk is to take the greatest gamble of all, as it means not only the loss of security but of freedom as well.—Mrs. Record.

Special January Sermon Sale Coupon

SWORD OF THE LORD PUBLISHERS
Wheaton, Illinois

GOOD ONLY UNTIL JANUARY 31

Dear Sirs:

I want to take advantage of your special January sermon book sale. Enclosed you find \$_____ to cover the cost of the books checked below. I am sending \$5 for every \$6 worth of books ordered. I understand you will pay the postage on this order.

- _____Copies of *What New Doctrine Is This?* at \$2.00 per copy
- _____Copies of *The Scarlet Sin* at \$2.25 per copy
- _____Copies of *Old-Time Religion* at \$2.00 per copy
- _____Copies of *When Skeletons Come Out of Their Closets* at \$2.00 per copy
- _____Copies of *Immanuel* at \$1.75 per copy
- _____Copies of *Eternal Retribution* at \$1.50 per copy
- _____Copies of *What It Costs to Be a Good Christian* at \$2.25 per copy
- _____Copies of *It's Dynamite!* at \$1.50 per copy
- _____Copies of *A Know-So Salvation* at \$2.00 per copy
- _____Copies of *Household Salvation* at \$1.50 per copy
- _____Copies of *"And God Remembered . . ."* at \$1.50 per copy
- _____Copies of *Bread From Bellevue Oven* at \$2.00 per copy
- _____Copies of *Bob Jones' Revival Sermons* at \$2.00 per copy
- _____Copies of *Some Dogs I Have Known* at \$2.00 per copy
- _____Copies of *The Ruin of a Christian* at \$2.50 per copy
- _____Copies of *Revival Appeals* at \$2.00 per copy
- _____Copies of *Death . . . and After?* at \$1.50 per copy
- _____Copies of *God's Cure for Anxious Care* at \$1.50 per copy
- _____Copies of *Five Ancient Sins* at \$1.25 per copy

Name _____

Address _____

City _____

State _____

From Editor to Pastors

(Continued from page 4)

this, we will send free samples, as many as you need, we will send the envelopes for convenience in taking the subscriptions, and will let you and your church have the rock-bottom price of \$1.50 a year.

The Advantages

I know that godly, Bible-believing, evangelistic-minded pastors can do more to help spread the SWORD OF THE LORD than anybody else in the world. And I believe that you ought to do it. Please consider for a moment the advantages of this plan and why you would want to do it.

1. It is one of the least expensive ways of stirring your people to win souls, to lead consecrated lives, to understand and love the Word of God, and to be warned against false teachers and cults. THE SWORD actually makes better Christians, as has been proved in thousands and thousands of homes. "Sword Sunday" in your church will actually prosper your church spiritually, make better Christians, more liberal, more spiritual, more prayerful, more zealous.

2. Thus you may renew your own subscription for only \$1.50 a year for as long as you like.

3. You will be obeying the plain command of the Scriptures which says, "Let him that is taught in the word communicate (share) unto him that teacheth in all good things" (Gal. 6:6). You have been helped by THE SWORD OF THE LORD. Then you have a spiritual obligation to help the SWORD OF THE LORD and to spread it to others.

My brother, will you allow a plain and urgent word? I have personally paid for the subscriptions of thousands of preachers to THE SWORD OF THE LORD. I have raised the money from others to pay for subscriptions for thousands more. From many of these I never even had a thank-you! Many others read the paper, get suggestions and illustrations and outlines for sermons, and yet do not renew their own subscriptions. Pastors are so often accustomed to getting denominational literature paid for out of the church budget. They usually get seminary instruction free. Living from gifts, they sometimes lose their sense of integrity and honor so necessary to godly character.

We know that there are some retired ministers who cannot subscribe for THE SWORD OF THE LORD, though they read it with greatest joy and write to tell me so. To some ministerial students and pastors of small churches, it seems too great an expense. But the average preacher who has not only comforts, but some luxuries, can and should pay either the 5c a week it would take to bring THE SWORD OF THE LORD to his whole family at regular rates, or the 3c it would take on the rock-bottom group rate. Some good preachers who are riding ought to get off and help pull. And every preacher who cannot pay for THE SWORD OF THE LORD for himself can at least get others to subscribe, can return friendship for friendship, can give help to us for help received through THE SWORD. I ask you in Jesus' name, because I think it is right, because I know it will help the church and the Christians involved, that you get as many of your people to subscribe as possible. Won't you, if feasible, have "Sword Sunday" in your church on February 5 or soon thereafter? Won't you renew your own subscription, even if it has not expired? And won't you say a good word for THE SWORD? And all you do, I beg you to do in Jesus' name and expect Him to reward you.

Modernists are not going to help us stir revival fires. People who doubt the Bible, who scorn the deity of Christ and His virgin birth and His blood atonement are not going to take any responsibility for spreading the Gospel through THE SWORD. But those of you who believe what we preach, who can say amen to the statement of faith found on the front page heading of every paper ought to help us, and I believe you will.

I beg you not to disappoint me. Do not return evil for good. Do not return carelessness or indifference for my love and sacrifice and prayers for you men of God! And please do not delay; fill out the coupon below today. Tell me that you will observe "Sword Sunday," ask for the number of sample copies of THE SWORD you need, with envelopes, if you like. And we hope you will return your own subscription.

In Jesus' name, yours,
John R. Rice

P.S. If Feb. 5 is not the most convenient day for you, please choose the Sunday in February which is best and proceed the same.

"Sword Sunday" Coupon

Dr. John R. Rice, Editor
SWORD OF THE LORD
214 W. Wesley Street
Wheaton, Illinois

Dear Brother Rice:

God willing we will observe "SWORD OF THE LORD SUNDAY" in _____ of _____
Name of church full address

on the following date _____ We agree

1. To have a three to five-minute talk by the pastor or other capable person, urging them to subscribe.
2. We will give out sample copies of THE SWORD in one of the principal services.
3. A responsible person will be appointed to receive subscriptions during the service and following and send them in to THE SWORD OF THE LORD.

For this purpose please grant us the special rock-bottom rate of \$1.50 per year.

Please send us _____ sample copies of THE SWORD, and _____ subscription envelopes which we promise to give out faithfully and try to get subscriptions.

Signed _____

Address _____

Position in Church _____

Does this plan have the approval of the pastor or other officials? _____

Mutilating God's Word

(Continued from page 4)

Josiah and Jehoiakim. When God's law was read to Josiah from the scroll, he abased himself in penitence and led his nation in the right course. But when the scroll on which was written God's decrees concerning the nation was read to Jehoiakim, he refused to hear much of it. When the reader had read three or four leaves, the haughty, self-willed king snatched the roll from the reader, and with his penknife cut it into pieces and flung it into the fire where it was consumed.

Why did Jehoiakim do that? The primary reasons for his course were evidently two. For one thing, that law of God on that scroll was a message that the self-willed king did not desire to hear. He was pursuing a life of ease, of riotous self-indulgence, of exceeding wickedness, and that roll of God summoned men to face the truth that as men sow so shall they reap. Jehoiakim did not want to hear that. He wanted to go right on, undisturbed in his life of licentiousness and wickedness, and he did not want to hear any such warning, any such counsel.

A man's infidelity is often in his heart rather than in his head. I have dealt long enough with men's spiritual problems to find out that much of the infidelity in this world is lodged in the heart and not in the head at all. Full many a time, men do not want to hear God's law and do not want His counsel and His light to shine upon their pathway, because their deeds are evil. It was that way with Jehoiakim, the proud and evil young king of Judah.

And then in addition to his desire not to hear God's message at all was that other patent fact revealed clearly there in the story. The young man was swept on with egregious conceit of his own power. Power of any kind tends to make men proud, arrogant, haughty and self-willed. Many a king has failed even after years of splendid reign because power turned his head and corrupted his heart. Many a ruler who began most hopefully has fallen from the heights into the depths because pride came as the result of power. That was the case with Jehoiakim. He was haughty and self-willed because he had power. And so when the scroll of God's law was brought into the king's presence and read to him and he saw where it was leading, how pungent its counsels were, how serious was its indictment of every evil way, he flushed with anger and his anger deepened until presently he rudely snatched the roll out of the reader's hands and with his penknife cut it into shreds, and flung it into the fire where it was consumed. It is one of the most wretched pictures of any man in all Bible history.

Again, at God's command Jeremiah dictated, and again the scribe Baruch wrote, and the scroll was reproduced, giving counsel and light to the people. But Jehoiakim led the whole nation on the downward path and came to a tragic death. His epitaph was written later by this same Prophet Jeremiah, who summed up the death and burial of Jehoiakim at last in these blunt words: "Jehoiakim was buried with the burial of an ass."

Jehoiakim sought to get rid of the Word of God, to cut it to pieces, to burn it in the fire, to get it out of his way. Now, my friends, this incident raises a question for our meditation this evening. What if men could get rid of the Bible, cut it to pieces with their knives, and then, all torn and dismantled from the cutting, fling it into the fire, there to be utterly consumed? What if men could get rid of the Bible? What then? Suppose you could get rid of it, what then? What if men should take the Bible and fling it impiously into the fire, until every leaf of it is burned up right before them, what then?

Now there are several things for us to remember. If we should get rid of the Bible there are several great facts that would remain, Bible or no Bible. What are they? Though we should get rid of the Bible, the fact of God remains. The Bible does not make God. God made the Bible. The Bible reveals God. The Bible no-

where argues for the fact of God. The very first verse of the Bible begins with the assumption of God. "In the beginning God created the heavens and the earth." From the first verse to the last the Bible assumes that there is a God. The Bible tells us what kind of God He is. The Bible tells us what the will of God is toward us. The Bible tells what God wishes. We may burn the Bible. We may cut it into shreds. We may refuse to read it. We may be ignorant of it. And yet the Bible does not change the fact of God. God is, God exists, and God will continue, whatever we may do to the Bible.

The Bible is the lamp God puts into men's lives to show them how to live and how to die. The Bible is the great counsel book given by God that men may not grope in the darkness but may see the right path and travel in it. And so, though we may burn and destroy the Bible, though we may refuse to read the Bible and know what its precepts and counsels are, we cannot by such course get rid of God. God will remain, whatever we do with the Bible.

What else? Suppose we do get rid of the Bible, burn it, destroy it, what else is left? Sin is left. The Bible does not make sin. The Bible tells about sin. The Bible pictures sin. The Bible warns us against sin. And though we should burn the Bible and get rid of it and refuse to know what it says, yet sin would remain just the same to blind and deaden and destroy us.

Then there is the fact of conscience. God has put that monitor in every human breast, that monitor called conscience, that God-given faculty whereby we may discern between right and wrong. The faculty of conscience is left whatever we do with the Bible.

All history attests the awful power of conscience. Take the case of Nero, that bloody ruler who at last reached the culmination of his course of unspeakable cruelty and crimes by murdering his own mother. History tells us that Nero made his outcry night after night, saying: "I can hear the groans of my mother from her far off grave." It was his conscience at work. Take the case of King Richard on Bosworth Field. King Richard tells us that the ghost of all the victims he had murdered, including his own wife, paraded before his tent and made their outcry against his course. It was conscience making its outcry. Shakespeare has him to say:

*My conscience hath a thousand
several tongues,
And every tongue brings in a
several tale,
And every tale condemns me for
a villain.*

Take the case of that noted murderer some years ago, one of the leading teachers of the country, in one of the leading universities, Professor Webster. At last,

through a trail of circumstantial evidence the guilt of murder, was fastened upon the noted teacher, and he was condemned to death. He lay in his cell awaiting the day of execution and he offered his protest, saying: "The keepers of this prison and the prisoners day and night cry out to me, 'O you bloody man!' Wherever I go the keepers of the prison look at me and say, 'O you bloody man!'" Professor Webster offered his protest against any such cruelty, and they set a watchmen there to ascertain whether or not these outcries he professed to hear were real or imaginary. They were found to be hallucinations. It was the awful outcry of conscience in his heart, the awful element within him saying that though a man may fling the Bible and its light in the fire, conscience is still left to make its awful cry within the man.

We recall that Herod got rid of John the Baptist, silenced that great prophet tongue, took his head from his shoulders, and cast the body out as offal for the vultures and for the dogs. Months went by and Herod heard rumors of a strange personality out in the country whom everybody went out to hear, a man who spoke as never man spoke. Then Herod, all affrighted, rose up and blurted out his cry: "I suspect you are talking about John the Baptist, that man whom months ago I killed." That was Herod's conscience at work. You cannot get rid of conscience.

Byron went his way sowing to the flesh, but at the last he voiced his agony and loss in these oft-quoted lines:

*My days are in the yellow leaf;
The flowers and fruits of love are gone;
The worm, the canker, and the grief
Are mine alone!*

You must reckon with con-
(Continued on page 6)



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Will God Dwell With Men . . . ?

(Continued from page 1)

our hearts tonight as we think about God Himself dwelling on earth.

I. God Himself Associated With Man Continually in the Garden of Eden

First of all, God came to dwell in the Garden of Eden. God was on the earth and walked up and down the paths of the garden, stopped to smell the flowers, stopped and listened to the birds, and they were not afraid. They sang and came and rested on God's hand and shoulder and looked into His clear eyes—and they sang their sweetest. All the earth was good, including man, and God was at home on the earth. There was no curse on the earth and no curse

on mankind. Man and woman felt perfectly free in the presence of God. They were naked, but unashamed, pure and sinless and undefiled, and God came and walked on the earth.

There are some lessons here. First of all, this goes to show that God intended man for Himself. God made man in His image and to be His companion. Oh, man has fallen; man is an alien from God. Curses come so naturally to the tongue of a man. ". . . they go astray as soon as they be born, speaking lies" (Ps. 58:3). "Whose mouth is full of cursing and bitterness." "The way of peace have they not known" (Rom. 3:14, 17). You could go through the Bible finding text after text that shows

man is not fit for God. Man is an alien from God. Man is not at home with God and so God does not live on the earth as He did before man fell. But God did live on the earth, and that goes to show that man was intended as a companion for God. I do not know why, but some way God so loved mankind and longed to have all of us with Him forever and to walk and talk with us as His dear companions and as His intimate friends and fellow workers.

So God made man, and on the earth He walked with man. On a sinful earth, on an accursed planet with nature itself under the ban, and with man himself alienated, God cannot walk now as He one time could walk on the earth with men. But God made man for Himself and this earth has not always been bad. It was good.

The foolish idea of the evolutionists that everything has just evolved by a natural process, by the war of tooth and fang and trial and error; that out of this jumble and mess and bloodshed and rapine and beasts of prey and sins of men—out of this all the animals evolved and man then developed finally—that picture that evolutionists draw of this earth is not a true picture. The true picture is that God made the world so wonderful it was fit for the paradise of God. It was a paradise of God. And here on earth it will be again God's paradise; will be again what it was intended to be. It will be fit for the footsteps of God on this very earth.

Look into the throats of the flowers that bloom; they are beautiful enough for God Himself to delight in. He made them. You smell their fragrance and you can know that God made them sweet for Himself. You can pluck the fruit from the trees and know that originally as God made them, they were good to the taste of God Almighty, and God looked on them and saw them good. This earth was made for God. That means in the nature of the case any kind of theology, any kind of an understanding of the Scriptures that does not bring Christ back to reign on earth with those He has redeemed to God, has fallen short. God has to have His Son come back so God can walk on this earth.

I do not wonder that Solomon asked the question, "Will God in very deed dwell with men on the earth?" He expressed the longing; he saw something of the obstacles, and said, "The heaven of heavens itself cannot contain Him, but oh, if God would dwell with men on the earth." I say God did dwell with man before the fall. That proves that man was made for God, and when they are redeemed, brought back and restored, then one day God will find the earth fit to live on and man a fit companion for God.

II. God, in the Shekinah Glory, Was on Earth During O. T. Times

But wait a minute. The Scripture makes clear here that God was on the earth in Old Testament times even in a peculiar sense, after sin came in.

Solomon, you are building a temple? You will go out of this place; the glory of the Lord will come into the temple. After they had put that altar of incense in, after they had put in those cherubim—a giant figure of a cherubim with one wing extended to the wall and the other extended to the center of the mercy seat, and the other cherubim with his wings unfolded from the other wall back to the mercy seat—then in that place there came a living, shining glory of fire and smoke; a cloud filled the temple and God Himself made Himself manifest on earth. From this time on until the temple was destroyed, until God called Nebuchadnezzar to come to bring His curse upon the city and to tear down the temple and take away the golden vessels, as far as we know, for all these years in that holy of holies in the temple there was a Shekinah glory, the presence of God Himself.

That is the same presence of God that Moses saw in the burning bush that burned and was not consumed out on the back side of the desert of Midian where Moses kept the sheep. That same fire was God on earth, and God spoke to Moses out of the bush and said, "My name is I AM. Go tell Pharaoh

that I AM has sent thee. I am the God of Abraham and Isaac and Jacob." God was on earth in that fire.

Then Moses led the children of Israel out and, strangely, the manifest presence of God was seen there. In the daytime there was a pillar of cloud reaching up into the sky, the presence of God, and it led and they followed. When the night came on, that pillar of cloud became a pillar of fire through the night.

You may drive along the highway in West Texas on out toward El Paso, and if you drive in the night, yonder there is a flaming fire shooting a hundred or two hundred feet into the air. It is a burning gas well. How it reminds you of the way it must have looked for a hundred miles around all the camp of Israel as they saw the flaming fire of God, the literal presence of God on earth. And when the pillar of fire or cloud moved, then the children of Israel got ready and the priests took up their burdens, and the Levites carried the tabernacle and the instruments, and they marched. Judah in the forefront—and God was with them. Then when the pillar of fire halted, they halted too, and there they made their camp.

It was that fire that was the fire on the altar. When Moses had completed the tabernacle and the great brazen altar, and the offerings were brought for the first sacrifice, God said, "Bring no fire, Moses. I'll furnish the fire." But the two worldly minded, reckless sons of the high priest Aaron, Nadab and Abihu, went to a campfire and shoveled up some coals and put them down on the altar to build a fire, and God struck them dead. When some of the people would have mourned, God told Moses, "Tell them no mourning. No mourning. I'll strike them dead, too." Not a tear to be shed. Not a bit of mourning for those who neglected, ignored, and scorned the living God in putting their own fire on the altar there.

It was the same fire of God, the presence of God, that came and burned down Sodom and Gomorrah. That was the living fire burning with brimstone that destroyed those cities—the literal presence of God on earth.

It was that same fire that Elijah called down on the captain and his fifty men. Elijah was on a hill-top and the captain said, "Thou man of God, come down." Elijah

said, "If I be a man of God, let fire come down from heaven, and consume thee and thy fifty."

Oh, the fearful God! If God is going to dwell with men, and men be such sinners, and God is so furious at sin—why, the fire will come to destroy, and it leads only to Hell! If God lives in the Shekinah glory; God in the burning bush; God on the flaming altar; God in the vengeance that comes from sin; oh, then it all leads up to the fire and brimstone of Hell. O God! If You are to dwell on earth, You must do something more; there must be some way to buy back man and make man fit for God to dwell on the earth. "But will God in very deed dwell with men on the earth?"

Oh, then if God is going to dwell peaceably with men on the earth, He has to come some other way.

III. God Made Flesh to Dwell Among Men: Christ Comes

So God made His plans, and one day down the stately steps of the stairway from the skies yonder God the Creator came and lodged in the womb of a virgin. And Jehovah God of the Old Testament became Emmanuel, "God with us." Yonder at the season we represent by our Christmas, a Baby was born of a virgin and laid in a manger, and God had come to the earth in the person of His own Son—not just a man, Jesus, upon whom came a spirit, as the Christian Scientists say, "the Spirit of the Christ," and as Nels Ferre and the modernists and the Barthians say, "God's Agape." No, God Almighty Himself, God became flesh. "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) . . ." God came to dwell with men.

Jesus, you remember, the night He was betrayed, laid aside His garments and girded Himself with a towel and took a pan of water and washed the disciples' feet. Oh, but there is a glory in the phrase,

(Continued on page 7)

Mutilating God's Word

(Continued from page 5)

science. You may burn the Bible, as did Jehoiakim, but you have God left, and you will have sin left, and you will have conscience left.

What else will you have left when you get rid of the Bible? You will have death left. The Bible does not make death. The Bible tells us about death. So you may get rid of the Bible but you will still have to face the solemn fact of death. Now, how dark it all is without the Bible! Take the Bible away, and how utterly bedarkened the world is when you come to the fact of death.

Men have groped and have speculated and have guessed and have wondered, without the Bible, whether there can be anything beyond the grave. Plato and Socrates, mighty scholars who lived before Jesus came, in the presence of death said: "For aught we know, that is all." And Caesar stood up in the Roman senate and speaking of death said: "For all we can tell death is the end of all." Now, if you get rid of the Bible you will be utterly in the dark concerning the fact of death.

When Death had triumphed over Jesus on the cross, and that body was laid in Joseph's new tomb, I can fancy Death stalking like a conqueror in that garden, as he looked on the tomb in which Jesus' body was sealed. I can fancy Death, that fearful monarch of the long centuries, saying: "I am victor over every field." I can fancy Death saying: "I brought Adam to the grave. And I brought Methuselah and Noah and Abraham and Moses and David and all the children of men to the grave. And now, behold, I have brought Jesus to the grave." I can fancy Death, as he stalked in that garden, saying: "I am victor." But on the third day Jesus in that new tomb pushed aside the door, and came out victor over death. You take the Bible away and you know none of that. You take the Bible away and the grave is a grim sarcasm that ends all. You take the Bible away and we bid goodbye once and forever to our loved ones when they leave us. The Bible tells about death.

What else? You can get rid of the Bible, but you won't get rid of the fact of a life beyond death. The Bible does not make immortality. The Bible talks about immortality. The Bible does not make Heaven and Hell. The Bible talks about those two places. You may get rid of the Bible but Heaven and Hell and eternity remain.

You may get rid of the Bible then, if you will, just like this young king did of old. What have you left? You have God left, and you must answer to Him. You have sin left, and you must have deliverance from it, or it will destroy you forever. You have conscience left, and it will utter its cry of protest and remorse, soon or late. You will have death left. You will have an after-world beyond death left, whatever you may do with the Bible.

Oh, you do not want to get rid of the Bible. There is nobody here who wants to get rid of the Bible. What do you want to do? You want to walk in its light. You do not want to take these faithful admonitions of God, holy and good, gracious and merciful—you do not want to take this scroll, the Word

of God, and cut it to pieces by neglect, by indifference, by resistance, and fling it all into the fire and say: "I don't know anything about it." You do not want to pursue that course. Sane men and women, hurrying through time into eternity, you want to face the facts, and you want to adjust your life in the way that shall be wise and sane and safe forever. You want to come with all your need and waste and loss and failure and sin to that great Saviour Jesus, who came down from Heaven and died for us all, and now waits to have our consent that He may be our Saviour.

How simple it all is, and how glorious! Do you say, "I am here with bitter memories; I am scorched by fiery temptations; I am scarred by many a failure, many a defeat; I am here, having missed the right road for a long while"? Never mind. Jesus is sufficient. Jesus is able. Jesus is mighty. Jesus will save you, if you will surrender to Him. Will you? Oh, to be for Jesus! How glorious beyond words to be for Jesus with all your heart and mind and soul!

In one of the great exhibitions, in the art gallery two pictures were hung side by side. One picture was called "Waiting for the Verdict." It was a marvelously expressive picture. In it there was a woman, a wife, helplessly wringing her hands. About her were some little children, pulling at their mother, staring into her face, with mute and awful agony. And there was an old grandmother, holding the baby of this wife in her arms. The look on the grandmother's face was likewise pathetic beyond human speech. Beyond this group was a door slightly open, and within could be seen a man sitting in the prisoner's dock, waiting for the verdict. He was on trial for his life. That was the picture, "Waiting for the Verdict."

And beside it was another picture, entitled: "Acquitted." Oh, how different was the second picture. The woman had her arms about her husband's neck, and her head rested against his heart. Joy was pictured on her face and on his, and the faces of the children were wreathed in smiles indescribably beautiful. The old grandmother was lifting the baby girl up to kiss her acquitted father.

See the two pictures. What is the verdict now in your case? Condemnation, separation from God, loss of Heaven, loss of eternal life, the waste of your life here, and then its lasting, unceasing, eternal waste beyond the grave? That is your portion if you are not for Christ. But if you are for Christ, though your sins be as scarlet, and though your memory is painful, and though your conscience stabs you with cruellest and most poignant stabs, if you will yield to Christ, He will forgive all. He will cleanse you and make you free. Oh, yield to Christ, the Divine Saviour. Let Him be your Saviour. If you will pray this prayer: "God be merciful to me a sinner," and mean it, He will save you, because he says: "Him that cometh to me I will in no wise cast out."

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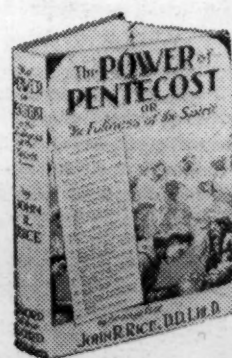
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Will God Dwell With Men . . . ?

(Continued from page 6)

He "laid aside his garments." That is not the first time. He laid aside in Heaven that garment which He wore for a bit on the Mount of Transfiguration, that garment which was as "white as the light" and "his face did shine as the sun." He had laid aside the glory of the Creator and the manifestation of the eternal God Himself. As John saw Him in Revelation, His feet were "like unto fine brass, as if they burned in a furnace," and His face was too bright for a mortal man to look upon it, and John fell at His feet as dead. He laid aside that outward glory and became a man, a baby nursed at a woman's breast. He learned to talk; He went up to the temple when His mother and Joseph went. He was subject to His mother and His foster father, and so grew to manhood. At thirty years, He had never preached a sermon. Thirty years old, and He had never won a soul, never opened a blind eye, never manifested any of His glory. Then one day He came to John in Jordan and, as our example, He was baptized. And behold, the Spirit of God came upon Him, and He entered into that marvelous ministry. He raised the dead, healed the sick, opened blind eyes, cured the lepers, saved the sinner, made the harlot pure, made the drunkard sober. Oh, God among men, Emmanuel!

But do you know how that turned out? This world hated Him. "He came unto his own, and his own received him not"—God Himself in the flesh. Now men already hated God, but they could never spit on God until Jesus was in Pilate's judgment hall and there they came by and got Him by the beard and pulled out handfuls of beard and spit in His face. Men hated God, but they never before had a chance to tie a rag around His face and blindfold Him and then hit Him over the head and say, 'Now tell who hit You, King of the Jews! Come on, prophesy who hit You.' Men never before had a chance to gnash on God with their teeth and to slander Him and abuse Him, and when He was thirsty to rub vinegar and gall on the parched lips instead of water, and to nail Him to a cross with felons. Man up to that time had never gotten to show what man really thought about God and how man felt about God until God became a Man and dwelt on earth. But one day He died, and the sky turned black, the sun did not shine, and even God turned His face away. I say, "Why, why, O God, why?"

And God answers back, 'If God is to dwell with man, the debt of sin must be paid and men must be redeemed and men must be bought back.'

"Why the crown of thorns pressed down on the Saviour?"

And He says, 'Nature must be redeemed, too, and I am going to have to kill and cure the thorns of this world and the sting of the mosquitoes and the thorns on the roses and the plague of drouth on the prairies when there is no rain and the tumultuous hurricanes that destroy and the storms at sea and the enmity in every beast of prey.' And God says, 'I am going to have to kill the thorns and let Jesus die with a crown of thorns.' God is come to live on this earth in Jesus. Then they brought Him down from the cross and buried Him. But He rose again from the grave.

IV. The Blessed Holy Spirit Now Lives on Earth in Bodies of God's Children

But wait, let us go back to the last night—the last night when Jesus called His disciples around Him. He knew He was going to be crucified the next day and He said to them, "Let not your heart be troubled."

But they said, 'We are troubled.' He said, 'I'm going away.'

They said, 'Don't go! Jesus. Don't go! You mustn't go.'

'Yes,' Jesus said, 'I'm going. It's better for you that I go.'

'How could it be better? What will we do without you?'

And Jesus answered, 'If I go away, I'll send the Comforter to you.'

And so now we come to the next

phase of God's dwelling on earth. Solomon asked God, "Will God in very deed dwell with men on the earth?" Jesus said, 'I'm going back to the Father.' They went out one day, out there to the Mount of Olivet and Jesus gave His last command, the Great Commission, and He breathed on them and blessed them and then, up, up, up He went and a cloud received Him out of their sight, and Jesus was gone. But two men (angels) stood by in white apparel and said, 'Don't think that's the last, men of Galilee. This same Jesus shall so come in like manner.' 'But meantime,' they thought, 'what will we do without God on earth while Jesus is gone and before His kingdom comes? What will we do?'

But Jesus had said, 'I'll send you a Comforter.' And the blessed Comforter came in His place. The blessed Comforter! Now then; is He God? Yes, God the Holy Spirit. But that is not all. Jesus said, 'If a man love me, he will keep my commandments, and I will come and manifest myself to him.'

They said, 'How will you manifest yourself to us and not to the world, Jesus?'

He said, 'The Comforter, which is the Holy Ghost, which is with you and shall be in you, He will come, and my Father and I will both manifest ourselves unto you.' That is the reason the Holy Spirit is sometimes called the Holy Spirit, sometimes is called the Spirit of God who represents God the Father, and sometimes is called the Spirit of Christ for He represents Christ and He is "Christ in you, the hope of glory." Every saved person has God inside. My body—I ought not to defile it! My body—I ought to take good care of it! My body—this mind, every thought it has; these eyes, everything they see; these ears, everything they hear; these hands, everything they do; these feet, everywhere I go—God dwells in this body! God does not dwell in church houses. He dwells not in temples made with hands, but God dwells in the bodies of Christians. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19, 20). So God now dwells in the bodies of Christians.

You know, it is wonderful. "Lo, I am with you always," Jesus said.

*I've seen the lightning flashing,
I've heard the thunder roll,
I've felt sin's breakers dashing,
Trying to conquer my soul.
I've heard the voice of my Saviour*

*Bidding me still to fight on;
He promised never to leave me,
Never to leave me alone.*

Ah, thank God, the blessed Holy Spirit has come!

*O spread the tidings 'round,
Wherever man is found,
Wherever human hearts and human woes abound;*

*Let ev'ry Christian tongue
Proclaim the joyful sound:
The Comforter has come!*

The blessed Holy Spirit is God in you and God in me.

One may think, 'Wouldn't it be wonderful if God would dwell with men? Oh, if God would come down; if God were not far off and I could have His fellowship; if I could have His fellowship as John did at the supper table when he moved his couch over near and laid his head on the breast of Jesus. If I could have fellowship, if my doubts were as easy to settle as when doubting Thomas said, 'If I could only put my fingers in His hands, and put my hand in His side, and see for myself and be sure it's Jesus risen from the dead.' And Jesus said 'You can. Come on, Thomas, you can see.' Oh, if Jesus were present like that!

But He is! Blessed be God—God with you, God on earth!

"But will God in very deed dwell with men on the earth?" Yes, God the Holy Spirit, and through Him, Christ the Son, and through

Him, God the Father, dwell in my body. I can read the Bible and say, "Blessed God, explain it." And He does. And I can say, "Blessed God, what shall I do?" and He tells me.

I was going to fly one day to Minneapolis for a board meeting of Northwestern Schools. I had so much to do, but I felt maybe I ought to go. I sent a letter to Dr. Billy Graham, then president of the schools, and said, "If you need me, I'll come, but if you don't need me, please let me know. I'm so busy. I don't mind spending fifty or sixty dollars for the trip, but if you don't need me, let me know in time." No word came and I started to go from Wheaton to the Chicago airport, twenty-six miles away. I got in my car. I drove eight miles down the road, and I stopped the car and said to my wife, 'I'm not going. I'm not going. I'm not needed.'

She said, "How do you know?" I said, "God just tells me I'm not needed. I'm not going." I turned around and drove back home.

My son-in-law, Walt Handford, came over and said, "Did you get the telegram?"

I said, "What telegram?"

He said, "Didn't they page you at the airport?"

I said, "No. I never did get to the airport."

"Well," he said, "You got a telegram from Dr. Billy Graham saying that it was a routine meeting, and you didn't need to come."

You know, we can have God with us. Miracle of miracles, we can have God Himself with us. We can ask Him questions. We can know which way to go. We can have wisdom. We can understand the Scriptures. Oh, God with us! It is amazing!

V. But God Must Come to Rule in Christ's Second Coming

"But will God in very deed dwell with men on the earth?" In some sense, He does in the indwelling of the blessed Spirit of God now. Oh yes, it's true in us who are Christians. But this world is somehow out of joint, and the more spiritual the Christian, the less he fits in this world. "This world is not my home, I'm just passing through." We are strangers, sojourners, and pilgrims. Yes, I know I can have God in the blessed Holy Spirit, but this world does not know God. The governments are not in the hands of God. The education and philosophy of this world do not represent God. The United Nations does not represent God. Public sentiment, the vote of the people, does not represent God. Does God dwell on earth? Yes, in the hearts and lives of some people. But that is not enough. That is not as it was in the Garden of Eden when God indeed dwelt with men on the earth. That is not enough.

Wait a minute—it is not done! It isn't done, blessed be God! One of these days it will be as the angel who stood by said, 'Yes, I know you saw Him go, but this same Jesus shall so come in like manner as you've seen Him go into Heaven.' "In like manner"; He will come in the clouds. "In like manner"; His feet will stand on the Mount of Olives. Yes, and the book of Zechariah tells us that the earthquake caused by His feet touching the earth will split the mountain from east to west and from it will flow out a river. Oh, I say, He is coming! He is coming! Then what will happen? You talk about the governments of the earth; you talk about a United Nations assembly where a traitor, Alger Hiss, can go to help give away our liberties and all the people are ashamed to stop to pray and call on Almighty God lest they insult the Soviet Union. You talk about a United Nation where all countries want us for the billions we give away and they despise us for our religion, and even we are poor enough, God knows. But wait! One of these days He will come and there will be the shout and the voice of the archangel and the dead in Christ shall rise. Then a little later, He will come riding upon a white horse and He will be crowned with many crowns, and the heavens will split and we will see the sign of the Son of Man. He will come back. He will come—Ah, with the army of Heaven. And the Lord

Jesus will take up His rightful place.

Not now the meek and lowly Jesus, not now the Lamb of God! Now He comes the Lion of the tribe of Judah. First He came to shed His own blood, but now He is coming to shed the blood of His enemies. Before, His garments were stripped off and the blood dripped down His side and ran off His feet and formed a pool below the cross; but this time His garments will be red with blood, the blood of His enemies at the Battle of Armageddon. Then Christ will set up His throne. He is the Stone without hands cut out of the mountain. He is the one that shall smite the great statue representing the kingdoms of this world. And, bless God, in a moment there will be no more United States government, there will be no more British Empire, there will be no more Soviet Union, there will be no more "People's Republic," in China. But Jesus Christ will take the kingdoms of this world and He will be King of kings and Lord of lords.

Handel's Hallelujah Chorus from *The Messiah* gives a little foretaste of it. And when Handel had written it, he said, "I did think that Heaven itself was opened and Jesus was coming." Well, Handel, one of these days you will see it

and hear it, and the angels and the saints will rejoice and say, "The Lord God omnipotent reigneth," when Christ shall come to the earth and set up His throne and reign on the earth! That will be a good thing, won't it? A good thing!

Praise the Lord, Jesus Christ Himself is coming back to reign on the earth and it will be God on a throne! Not God in a manger in a stable, but God on a throne! Not God on a cross with spittle on His face and Him bruised and beaten and His beard plucked out, and Him so marred that He does not look like a man. But He will be God on a throne, God giving the orders then, God ruling the world when the kingdoms of earth are become the kingdom of our Lord and of His Christ!

"But will God in very deed dwell with men on the earth?" Yes, thank God. And Jesus will come and reign on the throne of His father, David. Isaiah, chapter eleven tells us a little about that blessed time when the Lord Jesus comes back to reign. Listen to these words:

"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the Lord shall rest upon him, the spirit of"

(Continued on page 8)

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Will God Dwell With Men . . . ?

(Continued from page 7)

wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb.

What! On this accursed earth that brings forth thorns and thistles and where men can only grow a crop with sweat and toil and disappointment? This earth is plagued by locusts and plagued by hurricanes and plagued by fire and flood and the stings of insects and disease germs. It is going to be changed. "And the leopard shall lie down with the kid; and the calf and the young lion and the fatling together." And a little child can go out and lead the calf around or the lion around or the lamb or the leopard or the wolf. It would not matter. He can handle all of them.

"And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Oh, when Jesus was born in Bethlehem, that was just the start. We have not seen the glorious finale. We will when He comes to reign again.

And then what? Listen! Then the Scripture says, in Isaiah 35:1, 2, 5-8, 10:

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly . . . Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water . . . And an highway shall be there, and a way, and it shall be called the way of holiness . . . And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Praise God!

"But will God in very deed dwell with men on the earth?" Yes, Jesus will return to reign on the earth.

VI. Then God the Father Will Make Heaven on Earth and Dwell With Men Forever!

But that is not the end of the story. He will come back to reign, oh yes, but wait just a minute. He will reign for a thousand years. It will go like a song of joy. How blessed to plow the ground when there is never a weed to bother! How blessed to sow the seed when every seed brings forth fruit! How blessed to grow when there's rain always in season. How blessed to preach when everybody believes what you preach! How blessed to sing when there is never a note out of tune! How blessed the life with loved ones when everybody agrees with you. How blessed it will be when there is no more goodbye, no parting, no cemetery, no funeral, no sickness, no old age, no eyeglasses, no gray hair. Praise the Lord!

And then when Jesus Christ has licked the whole thing and when the just period of probation has proven that God Himself is the only remedy for sin, then one day the Son will turn the kingdom over to the Father and God Himself in His fullness, God the Father, God Almighty, not only Jesus the Son but God the Father will

come down to the earth. I will read you the story over in Revelation 21:1-4: "And I saw a new heaven" This is at the end of the thousand years. The last sinners have been purged out. The Great White Throne Judgment is over. The last rebellion is done, and now, "I saw a new heaven and a new earth." God is going to make the earth new. Every mark left by battlefields, all the thorns and thistles and plagues and germs will be gone, and a new Garden of Eden it will be. And there will be the trees of life bearing the twelve manner of fruit, and there will be the leaves for the eternal healing of the nations. And then, the Scripture says,

"The first heaven and the first earth were passed away; and there was no more sea. [We will need all the land at that time for people to live on, there will be so many saints of God here.] And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

God Himself will dwell literally, eternally on the earth. Sun! You can quit your shining; you're just a little candle. God put out there for a little season for a darkened planet gone away from God! We will not need you then, for the Lord God will be the light then. Praise the Lord! Praise the Lord! Cemeteries—no good now! The bones are all out and the bodies have been resurrected. The saved are here, and those lost, are gone on to Hell. We won't need the cemeteries; throw down the stones. Hospitals—well, you can turn them into pavilions for joy and laughter and music and friendship. No more hospitals, praise God! Doctors, you will all have to have some other trade, blessed be God! Yes sir, you won't bury any more mistakes then, doctors, when God comes to dwell on the earth eternally with men. And babies can play with roses and there will be no thorns then. Babies can play with snakes then, and "they shall not hurt nor destroy in all my holy mountain." And then they shall say, "Let us go up into the house of the Lord." God Himself is the light and the new Jerusalem, Heavenly City itself, is come down to earth and Heaven is on earth because God is on earth. God Himself shall dwell with men.

The Only Way to Dwell With God Is to Let Christ Into Your Heart

Now these closing words. Yes, God meant to dwell on earth, and bless God, He will. But first you must have Him in your heart or you won't dwell with Him. That's right.

At the heart's door, the Saviour's waiting,

At the heart's door, fast closed by sin,

Don't you hear Him gently knocking?

Draw the bolt, and let Him in.

Jesus says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

Ah, bless God, you can have God go home with you tonight in your heart.

I was out in Waterloo, Iowa, and a man made a casting and gave it to me. It was a door knocker, beautifully cast, and it said, "God dwells within." That is only partly true. God dwells in my heart, but bless God, one day God will dwell on earth with men. I look forward to the fulfillment when God will dwell with us on the earth. Man was made for that. Earth was made for that. All the trees and mountains and flowers and animals were made for a

Is Hell a Myth?

(Continued from page 1)

souls perish with our bodies—that when the earth has swallowed us up, we become part and parcel with clay; and that is the end of the whole matter. We, believing not what atheists say, doubt if the atheists believe themselves. But note what some say:

1. "The Dantesque picture as a place of penal flames, smoke, and physical torture is an absurd picture."

2. "Hell-fire is a riot of imaginative genius."

3. "It is the feeblest form of sentimentality to believe in a Heaven, just as it is a terrible folly to believe in Hell."

4. "The pulpit teaching about Hell is an unauthorized accretion to the true doctrine—and repugnant to reason."

5. "The Hell of fire and brimstone was doomed under the revolt assisted by George MacDonald—and the doctrine of a material Hell has gradually disappeared from the sermons of most preachers."

6. "Milton's conception of Hell was inconsistent with the character of God as revealed in Jesus Christ." "Indeed, it is to be doubted whether men ever believed fully in the existence of such a Hell, for if preachers believed in the Hell they taught thirty years ago, and had any humanity in them, they would have been unable to sleep in their beds. To talk of a Hell so horrible that no man with a heart in him would throw a dog into it, and yet to preach that the Almighty Father casts the bulk of the human family into it to burn for ever and ever, was to insult the very name of the Being whom we are taught to love."

7. "Hell is a state—and not a place." "To live in harmony with what we understand to be God's law is the truest Heaven. To live out of harmony with that law is Hell."

8. "Heaven and Hell may be perfect, holy God to dwell among and for man who was to be His dearest companion and constant joy. One day, God will have His way."

Then this glad word of Solomon, "But will God in very deed dwell with men on the earth?" Yes, God will. Yes, God will.

Dear sinner friend, you have read the above sermon. You know you are a poor, unconverted, lost sinner. The only way you can ever live with God is to turn from sin to let Jesus Christ come into your heart. If you will, you may open the door of your heart. He died to save you. He is ready. He waits now for you to confess your sinful need and trust Him to come in, to forgive, to save.

The new year has already begun. If you are ever to be saved, it is time now. Today, I beg you, open your heart to Jesus, trust Him, claim Him as your Saviour today!

To make it easy, I put the decision below for you. Will you honestly say yes to God, sign this statement sincerely, then copy it in a letter and mail it to me today? Oh, do it now; let Jesus Christ come in to dwell forever, to forgive and save. Sign it, mean it, and copy and mail it right now, I beg you!

Evangelist John R. Rice,
Editor, The Sword of the Lord,
214 W. Wesley,
Wheaton, Illinois.

Dear Brother Rice:

I have read your sermon, "Will God Dwell With Men on the Earth." I realize I am a poor, lost sinner. But I believe Jesus Christ died to pay for my sins and to save my soul. He has promised to save all who trust Him. This moment, with all my heart, I do trust Him to forgive me and save my soul. I depend on Him to come into my heart to stay. I will claim Him openly as my Saviour and will set out to live for Him as my Lord.

Here is my solemn signature, claiming Christ as my own Saviour.

Signed _____

Address _____

the same place—and Heaven will be Hell to the man who loves evil things."

9. "Many of the terms describing Hell are allegorical or metaphorical or poetical—and imply the spiritual state which is the antithesis of salvation. All such delineations as 'the blackness of darkness forever,' 'perdition,' 'the lake that burneth with fire and brimstone,' 'eternal destruction from the face of the Lord' are purely fantastical—and deserve no attention."

10. "When it comes to Hell being a place of fire, Origen taught that it was not a material fire, but self-kindled, like an internal fever—a figurative representation of the moral process by which restoration shall be effected." And Clement of Alexandria taught that "Hell-fire is a sort of spiritual fire which purifies the soul."

"It is a misconception of His words to impart the idea of literal flames." "Fire cannot burn the physical body or vehicle with which the soul will array itself when it goes forth from this mortal to immortality, and from this corruptible to incorruption. Flesh and blood cannot enter the realm of the hereafter. Fire cannot feed upon the cosmic integument of the world of spirits; but what fire does for the body will be supplied by remorse, by the torturing consciousness of an absolutely wasted opportunity, by the perpetual facing of the ruined lives which have been irreparably blasted and corrupted during the earthly sojourn."

"If the Bible teaches 'everlasting punishment,' so much the worse for the Bible, because we cannot believe it; you may quote texts and have behind the texts the very finest scholarship to justify certain interpretations, but it is no good. We are no longer the slaves of a book, nor the blind devotees of a creed; we believe in love and in evolution."

11. "If punishment is to win the verdict of our best consciousness, it must be remedial." "But I doubt very much whether any intelligent man or woman believes in a materialistic Hell—that is, in a real raging fire in which people are eternally burned." "It is surely not illegitimate to draw the conclusion that Christ intended to teach that even the fire of remorse in the future life may purify the spirit, and so prepare it for some higher and better state." "There never was, is, or will be, any right in the name of the Gospel of Christ to speak of 'eternal torments.'"

12. "Endless torments are in flagrant contradiction to the goodness of God, as expressed in His holy Word."

But, let us ask, if there is no Hell, is not the Bible a bundle of blunders, a myth, a book of fairy tales? Are not the prophets, who spoke of God's mercy, liars? Did not the apostles cease to perambulate around the pole of veracity?

If there is no Hell, does not Jesus deserve to wear the label of the impostor?

Into the valley of Hinnom, outside the city of Jerusalem, the Jews threw the refuse of the city and the dead carcasses of animals—where the worms would eat them and a fire was kept continually burning. Jesus used this great valley of offal to describe the awful reality of Hell.

"And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into Hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched." —Mark 9:43,44.

If there is no Hell, is not Calvary, with all its suffering and sacrifice and finished atoning work, a blunder and all the voices thereof a babel of incoherency?

By every contemptuous mouthful of spit that befouled His face, by every hair of His beard which cruel fingers tore from His cheeks, by every bruise of His face, by every mark of the scourge upon His back, by every thorn that punctured His brow, by every nail that held Him to the tree, by every breath He drew which was

a pang of pain, by every beat of His heart which was a throb of agony—by all the shadows that covered the earth when black midnight came at noonday, we say that if Calvary be not the way of escape from an eternal Hell—then Calvary is a mistake. It is not credible that the Son of God should have become man and died on the cross merely to save men from the short and temporal consequences of sin. The infinity of the sacrifice implies an infinity of punishment as that from which the sacrifice was intended to deliver those who would accept the sacrifice. If a man accepts the atonement of Christ—how can he doubt the dogma of Hell?

Now, let us ask, can there be a Heaven if there be no Hell? The Bible, book above and beyond all books as a river is beyond a rill in reach, speaks of Heaven. But the same Bible also speaks of Hell. The same Bible that speaks of the glories and bliss of Heaven speaks of the woes and pains and miseries of Hell—as the portion of those who reject Christ.

So let us consider the

III. Actuality

Though some today in the theological and educational world are "fond of a mist that rises from the ground" and rebel against the concrete, the definite, the actual—still there is a Hell. Though many vaporize every great fact and doctrine of the Christian faith and talk as though they believed that only when these great facts and weighty doctrines have been "sublimated into the mythical and poetic" are they worthy of the intellectual—still there is a Hell.

We need realities to meet realities—and we find them in the New Testament, which is not "a collection of photographed mirages" and does not "tantalize with vapors a world perishing of thirst."

Watkinson says: "Although the New Testament is renounced, sin, devils, judgments, Hell remain potential in the human conscience. To take away Hell is to reject the physician and leave the plague, to overthrow the lighthouse and leave the hidden rock, to wipe out the rainbow and leave the storm, to take away the fire and leave the smallpox. To take away Hell is to meet the tragic blackness of sin with a candle gospel, to make a mild twilight out of eternal retribution, to take away the trumpet and open the gate to enemies, to take away roses and leave the thorns, to throw away gold and press bankruptcy upon human life."

In the light of Bible truth, consider the actuality of Hell. If there is NOT a Hell, I do not want to believe there is. But I would rather believe and preach unpleasant truth than to believe and preach error. And as awful as the thought is, I can have no other conclusion than that there is a Hell—because I believe the Bible is the very Word of God. Inexhaustive in its adequacy, harmonious in infinite complexity, it is supernatural in origin, divine in authorship, human in penmanship, infallible in authority, infinite in scope, universal in interest, eternal in duration, personal in application, inspired in totality, immortal in its hopes, immeasurable in power. There is not a sin in all the centuries it does not condemn, not a virtue it fails to mention. An oasis in a desert of despair, it is the only Book that makes the death room bright. In the original purpose of God, there was no manifest provision for Hell. Every being, bearing the image of the Creator, was with Him about the throne of Heaven. There was no necessity for a Hell. Necessity arose when His hosts rebelled in Heaven and were cast out. Then was the "everlasting fire prepared for the devil and his angels."

I know some people call the preacher who stands squarely upon the teaching of Christ and His apostles "narrow," "harsh," "cruel." As to being narrow, I have no desire to be any broader than was Jesus. As to being cruel—is it cruel to tell men the truth? Is a man to be called cruel who declares the whole counsel of God and points out to men their danger? Is it cruel to warn people on an excursion ship that the ship

has sprung a leak and they must get to the lifeboats? Is it cruel to tell Miami that a hurricane is headed for the city? Is it cruel to arouse sleeping people to the fact that the house is on fire? Is it cruel to jerk a blind man away from the rattlesnake in the coil? Is it cruel to declare to people the deadliness of disease and tell them which medicine to take? Is it cruel to label poison with the crossbones and skull? I would rather be called cruel for being kind than called kind for being cruel.

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."—Matt. 25:41.

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—II Thess. 1:7-9.

Hell is a terrible actuality.

Yet some say: "Scholarly preachers have given up belief in an orthodox Hell." If so, they did not give up that belief for reasons of Greek or New Testament scholarship. If so, they gave it up for sentimental and speculative reasons. No man can go to the New Testament and not find Hell in the New Testament. But suppose "scholarly preachers" have given up their belief in orthodox Hell. That would not prove anything. Many times scholars have given up belief in doctrines that after all, in the final outcome, proved to be true. No scholars, except Noah, believed a flood would come. But it did. No scholars, except Lot and Abraham, believed fire would fall on Sodom and Gomorrah. But it did. No scholars, except Jeremiah and one friend, Baruch, believed Jerusalem would be destroyed by Nebuchadnezzar. But it was! Four leading schools of theological thought in Jesus' day scoffed at Jesus' prediction concerning the coming judgment of God on Jerusalem. But secular history tells us that in spite of the dissent of all the scholars, it came true just as Jesus predicted. No university in the world in the days of Luther and Huss believed in the doctrine of justification by faith. But it was so—and Luther was right—and every university of Germany, France, England, Scotland was wrong. So if all the scholars, preachers, scientists, artists, statesmen, politicians, musicians and teachers on earth gave up belief in the doctrine of an orthodox Hell, it would not prove anything.

Some say: "I hate Hell." So do I. But if a man is going to be a preacher of Christianity, he should preach the doctrines of Christianity. I hate to think of anybody going there. But nobody can hate Hell out of existence. I hate snakes, but my hatred does not exterminate them. I hate rats, but rats still live. If we are Christians, we hate sham, but sham is here. If we walk as wise people and not as fools, we hate the works of the flesh. But adultery, fornication, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like are with us. We all should hate lying but lying is here. We hate dishonesty, but dishonesty is abroad. I hate infidelity, but infidelity is here. I hate liquor, but liquor is here. If hate were an exterminator, I could get rid of sin by midnight. Disbelief in Hell does not put out its fires. Disbelief in poison does not do away with the deadliness of poison. You might believe you could play with nitroglycerine without danger, but that belief won't keep men from picking up your fragments in a basket. Disbelief and unbelief do not alter facts. THERE IS A HELL!

Nobody can believe in the Bible and not believe in Hell as an actuality too terrible for words to describe. And if all the terrible language descriptive of Hell is figurative, how terrible must be the actuality to which the fingers of all figures point!

Now consider some

IV. Attestations

1. The Bible.

Of course, there is only one book in this world to which to go to learn about Hell and that is the Bible—the book which travels more highways, knocks at more doors, and speaks to more people in their mother tongue than any other. The doctrine of Hell is essentially and fundamentally a Bible doctrine. I believe what the Bible says. I have never read the Bible and said, "As I partly believe."

"And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."—Matt. 25:30.

"As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth."—Matt. 13:40-42.

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."—Matt. 25:41.

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."—Matt. 10:28.

"And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20:15.

"The same shall drink of the wine of the wrath of God, which

is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."—Rev. 14:10, 11.

And if modern-day preachers from behind their pulpits say that the old-time preachers were slavishly literal in their interpretation and preaching of the doctrine of Hell, certainly the old-time preachers could, from their graves or from Heaven, accuse modern-day preachers of ignoring the reality and awfulness of it—or of neglecting to preach it at all.

But the attestations of many great preachers are in agreement with scriptural attestation.

2. DR. R. A. TORREY: "I claim to be a scholarly preacher. I have a right to so claim. I have taken two degrees, specializing in Greek in one of the most highly esteemed universities of America. I have also studied at two German universities. I have read the Bible in three languages every day of my life for many years. I have studied a large share of what has been written on different sides of the question in English and in German, I have written between thirty and forty different books which have been translated, I am told, into more languages than the books of any other living man. I say this simply to show that I have a right to call myself a scholarly preach-

er. Yet I believe the old-fashioned Bible doctrine regarding Hell."

3. D. L. MOODY: "The same Christ that tells us of Heaven with all its glories, tells us of Hell with all its horrors; and no one will accuse Christ of drawing this picture to terrify people, or to alarm them, if it were not true. The same Bible that tells us of Heaven, tells us of Hell. The same Saviour that came down from Heaven to tell us about Heaven, tells us about Hell. He speaks about our escaping the damnation of Hell, and there is no one that has lived since that could tell us as much about it as Himself. If there is no Hell, let us burn our Bibles. Why spend so much time studying the Bible? Why spend so much time and so much money in building churches? Let us turn our churches into places of commerce or of amusement. Let us eat and drink and be merry, for we will soon be gone if there is no hereafter. Let us build a monument for Paine and Voltaire. Let us build a tomb over Christianity, and shout over it, 'There is no Hell to receive us, there is no God to condemn us; there is no Heaven, there is no hereafter!'"

4. HENRY WARD BEECHER: "The thought of future punishment for sinners which the Bible reveals is enough to make an earthquake of terror in every man's soul. I do not accept the doctrine of eternal punishment because I believe in it. I would destroy all faith in it if I could; but it would do me no good. It would not destroy the thing itself. With the word 'everlasting,' I

should take and put it into the rack like an inquisition, until it would shriek out some other meaning, but that would not alter the stern fact."

5. DR. W. N. CLARKE: "The principle of retribution is right—because good ought to work good and evil ought to work evil. This is a moral axiom. A man not only reaps what he sows in nature and in his own soul, but it is right that he should reap it. Relief, however, in the case of sin only can be found in God's forgiveness and God's re- (Continued on page 10)

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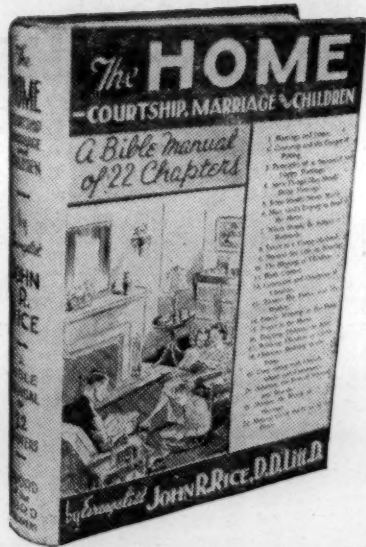
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THE HOME: Courtship, Marriage and Children

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This book is creating a sensation! Hundreds are buying it weekly. Nothing else like it in print which so truly shows you God's plan for a happy Christian home. Where can you find a Christian book on the most intimate and pressing problems connected with courtship, marriage, mating, birth control, divorce, child discipline, family worship, etc.? Where is a book on these subjects in delicate and chaste language, yet so thoroughly clear, authoritative, and scriptural as to be accepted widely as a Bible manual on the home, courtship, marriage, and children?

This remarkable book by this greatly blessed author and soul winner meets the need. Here is a book to be put in the hands of every young married couple, yet a book to be referred to again and again by older parents. At the same time it will be devoured with profound but reverent interest by young people, and none can read it without feeling that he has entered upon holy ground.

It is first of all the teaching of a prophet of God who wields the Scriptures with power. Second, it is the counsel of an experienced and widely sought man of God who has answered the questions and carried the burdens of thousands who sought his spiritual advice. Third, it is the fruitage of 25 years as a devoted husband and father in a home greatly blessed of God.

CHAPTER TITLES

1. Marriage and Home.
2. Courtship and the Danger of Petting.
3. Principles of a Successful and Happy Marriage.
4. Some Things That Should Delay Marriage.
5. Some Should Never Marry.
6. Man, God's Deputy as Head of the Home.
7. Wives Should Be Subject to Husbands.
8. Letter to a Young Husband.
9. Normal Sex Life in Marriage.
10. The Blessing of Children.
11. Birth Control.
12. Correction and Discipline of Children.
13. "Honor Thy Father and Thy Mother."
14. Family Worship in the Home.
15. Prayer in the Home.
16. Teaching Children the Bible.
17. Winning Children to Christ.
18. Character Building in the Home.
19. Cooperating with Church, School, and Community.
20. Adultery, the Ruin of Marriage and Morals.
21. Divorce, the Wreck of Marriage.
22. Making Christ the Head of the Home.

★ THE SUNDAY SCHOOL TIMES continues: "It is probably one of the best and most complete discussions of these topics from the Bible viewpoint that has been written—certainly in recent years. It is marked by tenderness, sympathy, warmth of feeling, and a sense of humor, and yet strict adherence to the Scriptures . . . Dr. Rice fearlessly and frankly deals with all these subjects, yet without being indelicate or vulgar, as so many writers are in these days . . . This is an ideal book to give to a young couple, and should be in every home. It will make husbands and wives love each other more, awaken them to the joys and blessings of having children, lead fathers and mothers to be more understanding and sympathetic, and at the same time stimulate them to have order and discipline, family worship and private prayer and Bible study in the home. Needless to say, quotations from Scripture are scattered all through these pages. What we need in America today is more Christian homes built in the principles laid down in this worth-while and timely book."

★ CONGREGATIONAL BEACON says: "Dr. Rice without fear and trembling discusses the many sex problems of marriage sanely, scripturally, reverently, authoritatively, and in the opinion of this reviewer has given to the American home the best book he has yet published. This is a book that fills a

great need and will replace thousands of books containing sex slush and slime and filth that are being crowded upon the American market to advise and counsel young people and married people in the art of successful married life."

★ GRACE AND TRUTH says: "It is packed full of sound, scriptural advice and information. It treats sanely and thoroughly every phase of home life. It is straightforward in its treatment of sex relationships and birth control. Its chapters on the rearing of children, prayer in the home, teaching the Bible in the home, character building and winning the children to Christ are especially good. This is a much needed book, and it is the most complete that we have ever seen on this subject. Every home should have it, Christian or non-Christian. The information contained therein, if followed, would make every home normal and happy."

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Is Hell a Myth?

(Continued from page 9)

demption from the terrible consequences of his sin. Retribution is a reasonable and moral necessity. All retribution is natural, inevitable, right, certain. Nothing in the nature of sin offers any hope of its own punishing consequences ever ending."

6. F. W. FABER: "It is a good thing, and wise, for our own sakes to think sometimes of the horrid fact and place of retribution. As truly as Europe lies across the ocean and as truly as thousands of men and women over there are living real lives and fulfilling various destinies, so truly is there a place called Hell—all alive this hour with the multitudinous life of countless agonies and immeasurable graduations of despair. None, save the blessed in Heaven, have a more keen or conscious life than those millions of ruined souls—and the fearful possibility is that many who think they will not go there will go there."

7. T. DeWITT TALMAGE: "Not having intellect enough to fashion an eternity of my own, I must take the word of the Bible. I believe there is a Hell. If I had not been afraid of Hell I do not think I would have started for Heaven."

8. C. H. SPURGEON: "Our joy is that if any one of us are made, in God's hands, the means of converting a man from the error of his way, we shall have saved a soul from this eternal death. That dreadful Hell the saved one will not know, that wrath he will not feel, that being banished from the presence of God will never happen to him."

9. PAUL STEWART: "The preaching that ignores the doctrine of Hell lowers the holiness of God and degrades the work of Christ."

10. SHEDD, VS. BEECHER: *The North American Review* engaged Dr. Shedd to write an article vindicating eternal punishment, and also engaged Henry Ward Beecher to answer it. The proof sheets of Dr. Shedd's article were sent to Dr. Beecher, whereupon he telegraphed from Denver to the *Review*: "Cancel engagement. Shedd is too much for me. I half believe in eternal punishment

myself. Get somebody else." The article in reply was never written and Dr. Shedd remained unanswered.

11. B. H. LOVELACE: "There are foregleams of Hell all around us (Rom. 8:22). Read the tragedies that besmear the front pages of our daily newspapers, behold the victim of drink writhing in the tortures of delirium tremens, see the human wrecks strewn all along life's highway, and hear the sobs and sighs of a sin-cursed world. These are but a few sparks from the Lake of Fire, the eternal abode of the lost."

"Hell is a logical necessity. It is the ultimate and inevitable consequence of the law of moral gravitation, which begins in this life and ends in eternity. What was said of Judas Iscariot will be true of all men, 'he went to his own place.'"

12. WILLIAM ELBERT MURPHY: "There is a Hell. All principles of quality, character, and state exist in correlative dualities. Good and evil are correlates. The very argument which gives merit its reward beyond the grave must, in virtue of a correlation, give demerit punishment beyond the grave." "Shut up in Hell to weep, unnoticed by mercy, forever."

13. A. C. DIXON: "There is something in God for sinners to fear." "Gone forever," said a New York preacher, 'is Dante's Inferno and Michelangelo's Last Judgment.' And yet within less than a mile of the pulpit from which these words were spoken, infernos fearful as Dante's were in full blast, and judgments upon sin and sinners were being executed—more terrible than Michelangelo's. S-in spells 'Hell' in this world and the next. It is no nightmare of medieval darkness. It is not the hallucination of a disordered brain. It is a fact which anyone with open eyes must see. The smoke of torment ascends here from the house of shame, the public-house, the drunkard's home, the divorce court, the prison, the gallows, the madhouse, the gambling den, and lives of men and women who are burning in the furnace of their own lusts."

"When the wicked, in the flash-

light of the Judgment Day, shall see themselves and their sins as they are, they will accept everlasting punishment as just retribution. Their sense of justice will approve it. It would appear to them an incongruous thing for God to take them to Heaven; as incongruous, indeed, as it would appear to a guilty impenitent criminal if the king of England, instead of sending him to prison, as he deserves, should take him into the palace as an associate for his wife and children."

"A cemetery is a necessity. The bodies of the dead must not be left in the homes of the living. A little child died in the family of a former parishioner; the poor mother, crazed with grief, would not consent to its burial. She stood, like Rizpah, over its little lifeless body and would not allow undertaker or husband to touch it. After a week of such heart-rending experience, the husband was compelled to remove her by force to another room, while some friends went with the little form to the cemetery. To have kept the dead with the living would have been unkindness to the living and have done the dead no good. And thus every cemetery is an argument for Hell. The spiritually dead soul is like a dead body in that it is in a state of moral putrefaction and carries with it the deadly contagion of sin. If it refuses to receive life, it must of necessity be placed apart with its spiritually dead companions."

14. BILLY SUNDAY: "You will not be in Hell five minutes until you believe that there is one."

15. SAM JONES: "I believe in a bottomless Hell; and I believe that the wicked shall be turned into Hell. The legitimate end of a sinful life is Hell. Every sinner carries his own brimstone with him. How many men meet truth without a tremor in their muscles."

16. DINSDALE T. YOUNG: "If we had no Bible, no churches, no sermons, still Hell would be a philosophical necessity. But Hell is a matter of divine revelation. Nothing is more plainly revealed in the pages of Scripture than this awful fact."

"We must remember that the doctrine of Hell was taught by our Lord Himself, and though taught with a great reservation it was also taught with most solemn emphasis. When we remember

that the Saviour spoke more solemnly on Hell than anyone else ever spoke, we have, for all who accept His teaching, an incontrovertible argument for the existence of such a place of doom."

17. LEE SCARBOROUGH: "When we preach on the wrath of God, on the burning doctrines of an eternal Hell, we must do it with heart compassion."

18. B. H. CARROLL: "You say that you will not let God Almighty have His way. Then God Almighty will never save your soul. There is no more hope of your salvation than there is of expecting that this earth in one moment shall be converted into a diamond. You are just as certain for Hell as if you were there today."

19. WM. E. BIEDERWOLF: "If it is reasonable to hold out the hope of Heaven as reward for well-doing, it is just as reasonable to hold out the fear of Hell as penalty for wrongdoing."

These are only a few flowers from the garden of truth—only a few voices from amidst many voices of truth—giving attestations concerning Hell.

But hear the voice above and beyond all voices, the voice of Jesus attesting in these words:

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. . . And these shall go away into everlasting punishment: but the righteous into life eternal."—Matt. 25:41, 46.

And nobody goes to Hell who does not belong there.

There is a Hell, though some people—with the blandest of smiles—come to tell us that all alike, saint and sinner, will turn up in Heaven at last. The murderer, the seducer, the hater and the hated, the robber and the robbed, to their surprise, will all find Heaven at last. Nero and Paul, Jesus and Herod, Judas and Peter, Cain and Abel, Elijah and Jezebel, Tom Paine and Murray McChesney, will all come out at the same side of the judgment throne. A strange Heaven indeed!—with all the hypocrites and whoremongers and drunkards and backbiters and blasphemers standing on the glassy sea. I say, in the name of reason, the thought is blasphemous.

Sin is being burnt into your soul as with a red-hot iron. You cannot throw it off as you do your clothes. It is part of your being.

Look out, men, no trifle, it will live when the is buried.

The popular theory of this age is: "I die like my dog. I die a sinner, and am nowhere ever after. The coffin holds my soul, and, of course, punishment of any kind in eternity is an impossibility." Now this theory denies the immortality of the soul; for when my body dies, my soul dies. But God says, "The wicked shall be turned into hell."—"Where their worm dieth not, and the fire is not quenched."

To your Bible, men, and let us have the truth, whatever it be. I cite the eternal God Himself, and hear what He says! "The wicked shall be turned into Hell" (Ps. 9:17). You may scatter the everlasting mountains or split the sun in twain, until, with shorn locks and dimmed eye, it slumbers on the pathway of light; but you cannot alter God's Word. I cite the tenderhearted Saviour; and three times in one chapter (Mark 9), He speaks of a worm that never dies, and a fire that never shall be quenched. Take time, you, whoever you are, to read Mark, the ninth chapter. Now be mercifully clear, for your soul is at stake. Answer me this question: Did the Lord Jesus lie when He spoke of the unquenchable fire? Did the Son of God picture a lie when He showed us the rich man lifting up his eyes in torments, and begging a drop of water to cool his tongue? Did He mean to harrow up our souls with lying pictures of that which never existed? "It is impossible for God to lie." Well, then, it is impossible that there is no Hell; and let that settle the question forever.

Now, along with these attestations, would I have you think of some

V. Adjectives

Here are some adjectives that describe the severe nature of Hell.

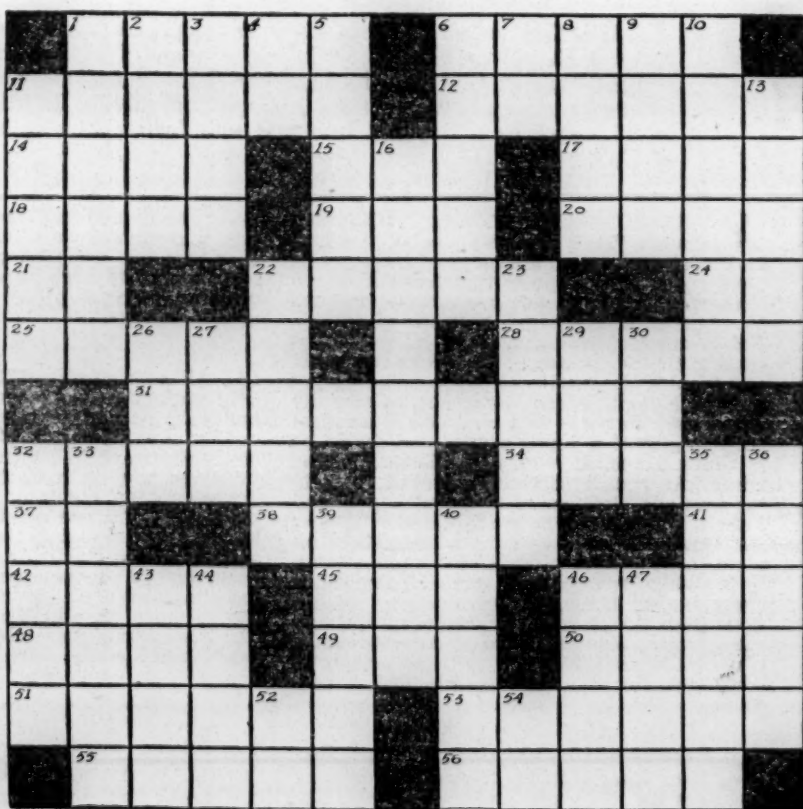
1. "EVERLASTING FIRE."

I am not going to split hairs to prove the fire of Hell is literal fire any more than I would split hairs to prove the gold of Heaven is literal gold. I believe when God says "fire," He means fire. I believe when God says "gold," He means gold. If the gold in the streets of Heaven is figurative, Heaven will be no less beautiful. If the fire of Hell can be proven to be figurative, Hell will be no less unendurable. All who believe they prove the fire of Hell is not literal fire, have only removed physical pain, which is the least

(Continued on page 11)

Don't Be Late!

By Aunt Jessie, Puzzle Editor



Name _____
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CORRECTION: The answer to Puzzle No. 5 printed last week had an error. 50 across should have been ONO instead of ANO. Proper credit was given on entries with ONO.

Don't wait until the last minute to send in your Crossword Puzzle—you might miss the deadline! During the Christmas season many complained that their papers came late and so we weren't too hard on people about getting their puzzles in on time. Now, however, the post offices will not be so congested and most of you should be able to meet the deadline without any trouble. Can we count on YOU to get your entry in on time?

Puzzle No. 8 looked like a tough one to me, so the boss let me sneak in a few extra helps. Now you see who's side I'm on! Our prize this week is so good I hate to see anyone miss it. For all of you who get Puzzle No. 8 complete and correct, we will send the 22-page booklet, *All Have Sinned*, by Editor John R. Rice. This will make a wonderful gift for those who are trusting in their own righteousness as a means of salvation. Be sure to get your copy.

The rules are simple:

1. Fill in the empty blanks according to the clues given. PRINT CLEARLY, PLEASE. Use any source you like to find your answers.

2. Print (not write) your own name and address in the blank below the puzzle and mail to: Aunt Jessie, Puzzle Editor, The Sword of the Lord, Wheaton, Illinois. We cannot return any entries. If you do not wish to cut up your copy of THE SWORD, you may copy your answers on another piece of paper in the proper order.

3. To receive the booklet, *All Have Sinned*, your entry (complete and correct) must be postmarked by midnight, Thursday, February 2, 1956. The answer to Puzzle No. 8 will appear in the February 10 issue of THE SWORD OF THE LORD.

Puzzle Number 8

CLEWS ACROSS

- Island off the coast of Asia Minor, where Paul and Timothy stopped
- Mistake
- Sister of Moses
- Stormed
- Esau's grandson. (Gen. 36:11)
- Famous mountain, near the site of ancient Troy
- City of Lycia, where Paul took ship for Rome. (Acts 27:5)
- Erase (Abb.)
- It is
- Departure
- Ex officio (Abb.)
- Great city of Assyria, between Nineveh and Calah
- Direction (Abb.)
- Reptile—seven Hebrew words are used in the Bible for this animal
- Military assistants
- Consummate bliss
- Trinity
- Date palm; also, Absalom's sister
- On account of (Abb.)
- Materials made of threads spun by a worm. (Prov. 31:22)
- Depart
- A weight of Guinea (— s —)
- Human beings of excellent character. (Isa. 46:8)
- Bleats
- Gold coin of Persia (— A —)
- King of Judah, who destroyed his mother's idols
- Descendant of Judah (I Chron. 9:4)
- City of Judah, which Achish gave to David. (I Sam. 27:6)
- Various insects or small mammals
- A relative
- Pertaining to a work of Norse mythology

CLEWS DOWN

- Prophet who foretold Mary's heart-piercing sorrows
- Inland sea, East of the Caspian Sea
- Mud. (Ps. 40:2)

- Same as 37 horizontal
- Strike
- Obliterate
- God of the Sun
- Hoar-frost
- Precious stone in a high priest's breastplate. (Ex. 28:20)
- Rise again
- Fashions
- Fruit—raised in the Holy Land
- Apostles
- Peruses. (Col. 4:16)
- Sea miles
- Daughter of Zechariah, and mother of Hezekiah
- Large dull-green parrot
- With the guidance of God eternal (Lat.—Immortalis Dei Auspicio) Abb.
- Democratic (Abb.)
- Yellow semi-precious stone; one of the foundation stones
- Dried grape
- Fungus
- Hard, amber-colored, resin
- Idol
- Rogue
- Cup bearer
- Wreath surmounting the helmet of a knight (OR —)
- Feathered creature
- My people. (Hos. 2:1)
- After Christ (Abb.)
- Editor (Abb.)

Answer to puzzle Number 6:

INDIA NINEVEH
T GAVE NATIVE
AB NEAP IA AB
LAD STARS ADR
YARD SLY TREE
LARK E CI SW
J BETHSAIDA S
EL SS T SELL
RAMS OIL STOW
ITS ANNAS ASH
CT OZ ESAU TA
HEAVEN SUSAL
ORIOLLS LEAVE

Is Hell a Myth?

(Continued from page 10)

significant feature of its character. Hell is the madhouse of the universe where remorse and an accusing memory cause unspeakable torture.

All words are incapable of describing that awful place. The very thought of Hell ought to make one uncomfortable. An Oriental legend tells of a king who acceded to his throne late in life. "Too great glory crusheth too small strength," he murmured to his vizier as he sat in state for the first time. "Verily, though my crown shineth as all the stars of Heaven reflected in one small pool, yet its weight is like to that of the water jars that all the women of my kingdom carry upon their heads!" He bent beneath the burden, and died within the year. A thousand times more should the thought of spending eternity in Hell make one uncomfortable—yea, fill one with terror.

No music—but weeping, wailing, gnashing of teeth. No rest—but the wicked wanting rest, yet forever tired. No fragrance—"smoke of their torment ascendeth up forever." No light—"blackness of outer darkness forever." No comfort—"tormented in flame forever." Though infidelity still hurls its anathemas against Christianity; though modernism still mutilates the Bible; though faith's wings are clipped by Reason's scissors; though there is an intellectual recoil against anything emotional; right is still right, wrong is still wrong, God is still God, man is still man, Heaven is still Heaven, Hell is still Hell—no hope, no reunion, no love, no light, no peace.

2. "Everlasting fire is a real PLACE."

The rich man of Luke 16 is in Hell bodily. He wanted his brothers to know that where he was after death was a PLACE. Jesus

taught that the body would be in Hell along with the soul.

"And fear not them which kill the body, and are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."—Matt. 10:28.

3. A place of TORMENT.

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."—Rev. 14:10, 11.

4. A place of VILE COMPANIONSHIPS.

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."—Rev. 21:8.

The Devil will be there with all demons. Read the list of the wicked persons in Romans 1:29-31:

"Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful."

All of these will be in Hell for eternity if they die in their sins

unrepentant and unforgiven.

All of which is to say that Hell is a hard word and a harder fact. Take all the words in the dictionary that mean something bad and ugly and terrible and write opposite them in great black letters this one word HELL. It means the terrible results of sin—its guilt, its pollution, its penalty, its power—sin working in an immortal soul, and burning like a fire, hotter and more terrible than the fires that consume the body. Such will be the substance for those who spend the shadows to the end, forgetful of God.

5. A place from which there is NO EXIT.

In public halls we find in bold letters, "Exit." But "exit" is a word not in the vocabulary of Hell. In other places there are signs, "This way out." But there is no sign like that in Hell. Once there, you are always there. Once in, never out. I read in the paper the other day of some prisoners who worked a year to make their escape from prison. You could work one hundred thousand years in Hell to get out and never do so.

Jesus says: "There is a great gulf fixed." It is impassable to those who would come from there here. Open your eyes and look before you enter a place from which no man has ever returned—a place where those who enter come not out forever, but lift up wailing voices to warn those who are wise enough to hear and heed.

6. A place ETERNAL.

"And these shall go away into everlasting punishment: but the righteous into life eternal."—Matt. 25:46.

No one has any trouble believing the "everlasting life" part of the verse. By every known law of exegesis, it must mean the same thing in the other part of the verse. The expression: "Eis tous aionas tou aionon" occurs twelve times in Revelation and

correctly translated means "unto the ages of the ages." Eight times it is used expressing the existence of God and the duration of His reign. One time it is used expressing the duration of the blessedness of the righteous. In every remaining instance it is used to express the duration of the punishment of the wicked. It is the strongest known expression for endlessness.

Eternal! There are ten thousand grains of wheat in one bushel, say. Multiply that by all the grains in the millions of bushels of wheat grown every year. Multiply that by the number of leaves on all the trees of the world. Multiply that product by the number of all the grains of sand on all sea-shores. Multiply that product by the number of all the stars in the heavens. Multiply that product by the number of inches from earth to sun. Now, if after that many years the joys of Heaven would cease, they would not be eternal. Now, if after that many years the fires of Hell would cease, they would not be eternal. Where will you spend ETERNITY? If Hell were nothing but a ten-year palace with no music; a fifty-year palace with no children; a one-year association with a man who killed his mother, it is too much Hell for me.

The Greek word "Gehenna" means a place of everlasting punishment. Southeast of Jerusalem was a valley where, for a long time, the idol Molech was worshipped. Little children were thrown into his fiery arms and consumed in the flames. Because of their cries it came to be known as the Valley of Lamentation, or the Valley of Hinnom. Those horrible sacrifices were abolished by Josiah (II Kings 23:10). The Jews so abhorred the place that they cast into it all manner of refuse, dead bodies of animals, and of criminals who had been executed. Fires were constantly needed to consume the dead bodies, and so the place was called "Gehenna of fire." It is this word "Gehenna" that the New Testament used to describe the place of punishment appointed for the unsaved after death.

"What will you do in a world where the Holy Spirit never strives; where every soul is fully left to its own depravity; and where there is no leisure for repentance, if there were even the desire, but where there is too much present pain to admit repentance; where they gnaw their tongues with pain, and blaspheme the God of Heaven?" (James Hamilton).

"An immortality of pain and tears; an infinity of wretchedness and despair; the blackness of darkness across which conscience will forever shoot her clear and ghastly flashes,—like lightning streaming over a desert when midnight and tempest are there; weeping and wailing and gnashing of teeth; long, long eternity, and things that will make eternity seem longer,—making each moment seem eternity,—oh, miserable condition of the damned!" (Richard Fuller).

"The Lamb is, indeed, the emblem of love; but what is so terrible as the wrath of the Lamb? The depth of the mercy despised is the measure of the punishment of him that despiseth. There are no more fearful words than those of the Saviour! The threatenings of the law were temporal, those of the Gospel are eternal. It is Christ who reveals the never-dying worm, the unquenchable fire, and He who contrasts with the eternal joys of the redeemed the everlasting woes of the lost. His loving arms would enfold the whole human race, but not while impenitent or unbelieving; the benefits of His redemption are conditional" (Edward Thomson).

"Many might go to Heaven with half the labor they go to Hell, if they would venture their industry the right way" (Ben Jonson).

A SUMMARY. Hell is a lake of fire (Rev. 20:15). A devouring fire (Isa. 33:14). A bottomless pit (Rev. 20:1). Everlasting burnings (Isa. 33:14). A furnace of fire (Matt. 13:41,42). A place of torments (Luke 16:23). Where they curse God (Rev. 16:11). A place of filthiness (Rev. 22:10,11). Where they can never repent (Matt. 12:32). A place where they have no rest (Rev. 14:11). A place of everlasting punishment (Matt. 25:46). A place of blackness of

darkness forever (Jude 13). A place where they gnaw their tongues (Rev. 16:10). A place where their breath will be a living flame (Isa. 33:11). A place prepared for the Devil and his angels (Matt. 25:41). A lake of fire into which people are cast alive (Rev. 19:20). A place from which the smoke of their torment ascendeth up forever and forever (Rev. 14:11). A place where they drink the wine of the wrath of God (Rev. 14:10). A place where they do not want their loved ones to come (Luke 16:28). A place where there are murderers, liars, fearful and abominable (Rev. 21:8).

Dante's Hell is a perdition which a poet had dreamed; Christ's Hell a pit He has seen—a black night of infinite darkness without one star to break its gloom. Hell—a place of utter separation from God. Hell—a place of sorrow upon sorrow. Hell—a place divested of every good. Hell—a place of hate upon hate. Hell—a place of grief upon grief. Hell—a place of despair upon despair, where people are eternally crying out for help that never comes, with no one to hear their cries but other damned souls.

The suffering in Hell is described by the rich man desiring one drop of water. "One poor drop desired—though they were glittering on the flowers and plants of a thousand worlds, dancing over the rocks of a thousand rills, and sparkling in amber, ruby, blue, green, gold listed in the arches of a thousand rainbows, and descending in myriads upon the beggars' homes and the fields of the poor."

I would have you now think of the

VI. Assistance

Now I speak of the assistance the doctrine of Hell is in preaching to win the lost. The preaching of this doctrine is ever an asset—never a hindrance—to the success of gospel preaching. The minister of the Gospel is under obligation to preach the whole truth of God's Word. If he does, God will take care of the results.

Concerning the doctrine of Hell, we should be able to say what Richard Baxter wrote: "I preached as never sure to preach again—and as a dying man to dying men"—holding the literal interpretation of Hell and eternal damnation. If we preachers are to be messengers of God, we must tell the whole message. We must not keep back any part of the Word of God.

In a bad sense is the preacher of the Gospel to be regarded who, for fear of offending polite ears or fastidious tastes, or for the sake of conforming to fashionable whims, should gloss over the danger of Hell-fire for all unsaved ones.

It was through faithful warnings that Mary Slessor, the White Queen Missionary of West Africa, was converted at Dundee. And through her thousands of others in darkest Africa got blessing. The person who set the unpalatable truth forth to Mary Slessor's mind performed a most merciful service. If this doctrine, which has been banished from so many pulpits, is not to be preached—why is it in the Bible at all—and why so often? Is not the whole Bible stuffed over with the idea of "FEAR" as a motive to bring men to Christ?

"Let us therefore FEAR, lest, a promise being left us of entering into his rest, any of you should seem to come short of it."—Heb. 4:1

"By faith Noah, being warned of God of things not seen as yet, moved with FEAR, prepared an ark."—Heb. 11:7.

If we could get people waked up and concerned about their salvation, they must be told the whole truth. Salvation implies danger. The appeal to fear had considerable place in Jesus' preaching. It cannot be safe or right for ministers to suppress it in theirs. The Lord Jesus was the most perfect gentleman who has ever appeared—and He was not afraid nor ashamed to speak of HELL.

Dr. A. C. Dixon said: "If we had more preaching of Hell in the pulpit, we might have less hell in the community."

General Booth said: "If I had

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News Notes

(Continued from page 4)

years of experience on His altar for His exclusive use."

Concerning her radio scripting before she became a Christian, Miss Price says: "It's beside the point what I did—the point being what He did in me!" (She wrote for such radio serials as "In Care of Aggie Horn," "Joyce Jordan, M. D.," and "First Nighter.")

Miss Price maintains a scriptorium in Chicago—"Little Toot," 115 Germania Place, Chicago 10, Illinois.

(ERA—11/9/55).

At its annual meetings in Chicago, October 25 and 26, the Accrediting Association of Bible Institutes and Bible Colleges elected Dr. Wm. A. Mierop, President of Philadelphia Bible Institute, as President of AABIBC, succeeding Dr. Wm. Culbertson. Dr. Mierop has served the AABIBC as secretary of the Collegiate Division and more recently as Assistant Secretary. His term is for two years.

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my way I would not give any of my workers a three-years' training in a college, but I would put each of you twenty-four hours in Hell—the best training for earnest preaching you could have."

We need to preach this doctrine along with the truth of the cross.

Preach it—not as dainty tasters of intellectual subtleties.

Preach it—not as dealers in finessed metaphysical disquisitions.

Preach it—not as administrators of laughing gas for the painless extraction of sin.

Preach it—not with stammering tongue but as a trumpet that gives no uncertain sound.

Preach it—with broken heart and yearning soul.

Believing in the sacrifice of our Lord Jesus Christ for the sins of the whole world, we must accept the doctrine of Hell—for no lesser fate can they expect who, having heard the offer of the Gospel, deliberately reject it. How great the folly of suppressing the revealed fact of Hell!

Dr. Young said: "There is a great danger of the average Christian pulpit yielding to unfaithfulness. It is a great part of the commission of the Christian minister to warn men, and unless men are warned it seems to me that the Christian ministry cannot escape grave responsibility for the eternal fate of those who listen to it." And we must not preach this terrible fact as though it were light fiction.

But think now of the

VII. Agonizing

Not only of those who agonize in Hell, but the agony of soul we should have in prayer and in preaching with concern to save the lost. If this city had a pestilence descending on it—what would we not do to stay its onslaught? If your children were in danger of smallpox—how concerned you would be! If a mad dog were loose in a school—how you would risk life to save children from the virus of hydrophobia from the dog's fangs! How much more when there are souls in danger of Hell—eternal Hell!

Who can arrange or describe fitting funeral obsequies of a lost soul? All the tears ever shed by all the graves and tombs of earth cannot. All the moans and sobs and sighs ever uttered cannot. If the inanimate world could break her silence—would that do it? If all seas should utter their deep and dreadful wails—would that do it? If all the mountains should lift up rumbling voices—would that do it? If the sun should drape in darkness—would that do it? If the moon should refuse to give her light—would that do it? If all the stars turned to clay—would all these fitly show the dire catastrophe of a lost soul? No songs on earth, no prayers, no words can fitly show what it means to be lost!

Yet, I fear we agonize not as did Abraham over the wickedness of Sodom and Gomorrah. Nor as Moses who pleaded for God to blot him out rather than the people. Nor as Jacob over the disappearance of Joseph. Nor as Samuel who wept all night over Saul. Nor as David who cried in agony over Absalom. Nor as Jeremiah who wept like a brokenhearted archangel. Nor as Ezekiel who ate filth to show the horrors of slavery. Nor as Job who asked God questions through lips that festered with disease. Nor as Jesus who wept over Jerusalem. Nor as Paul who counted all things but loss.

I am no photographer of sordid spots, but I fear that we treat our main business as an incidental. We should have and manifest the passion for souls which Whitefield had who said: "I am willing to go to prison and to death for you, but I am not willing to go to Heaven without you."

When fishermen are sent to the river to fish—they fish. When nurses are sent to a hospital to nurse—they nurse. When painters are sent to a house to paint—they paint. When soldiers are sent to battle to fight—they fight. But too often when we are sent into the world to win men, we sing, "Throw Out the Lifeline," but do not throw. We sing, "I Love to Tell the Story," and do not tell it. Our singing and our practice are

so strangely at variance. We sing in jubilant chorus, "Rescue the Perishing," and our rescue work is woefully lacking in concern and our lack of rescue makes our lives perjure the words of our mouths.

"Rescue the perishing, care for the dying"—is short meter poetry that needs to be transposed into long meter activity. We need the passion that girded Francis Asbury as he traveled a distance equal to five circuits around the world every five years, on the average, for forty-five years—and that mainly on horseback. We need the passion that fired Livingstone and kept him aflame amid jungle dangers and twenty-seven attacks of African fever—the passion that was the power working in the heart of David Brainerd who said: "I care not what hardships I endure, if only I can see souls saved"—the passion that drove General Booth, who, with a vision of the poor of London and what Christ could mean to their lives, said: "God shall have all there is in William Booth." And deacons must not be found guilty under the indictment set forth by Bishop Theodore S. Henderson's alarming assertion: "The average church officer has not the slightest spiritual concern for the salvation of other people." God says: "He that winneth souls is wise." Let us be wise—daily wise.

A lawmaker, Zoluculous, in ancient times, had a law passed when he was judge that anybody would have both eyes punched out. The first offender brought before him was his own son. Zoluculous—in much perplexity and in manifestation of mercy to his son—had one of his own eyes punched out and one of his son's eyes. Such concern about this great truth will cause us to think agonizingly rather than lightly upon the fact of Hell.

Lastly think with me of the

VIII. Antithesis

"HELL! the prison house of despair. Here are some things that won't be there: No flowers will bloom on the banks of Hell. No beauties of nature we love so well; No comforts of home, music and song. No friendship of joy will be found in the throng; No children to brighten the long, weary night; No love nor peace, nor one ray of light; No blood-washed soul with face beaming bright, No loving smile in that region of night; No mercy, no pity, pardon nor grace, No water; O God, what a terrible place! The pangs of the lost no human can tell. Not one moment's ease—there is no rest in HELL!"

"HELL! the prison house of despair. Here are some things that will be there: Fire and brimstone are there, we know, For God in His Word hath told us so; Memory, remorse, suffering and pain, Weeping and wailing, but all in vain; Blasphemers, swearers, haters of God, Christ-rejectors while here on earth trod; Murderers, gamblers, drunkards and liars, Will have their part in the lake of fire; The filthy, the vile, the cruel and mean, What a horrible mob in Hell will be seen! Yes, more than humans on earth can tell, Are torments and woes of Eternal HELL!"

But as we believe that and preach that let us not forget to believe and preach the antithesis of that—HEAVEN!

Heaven—where no toil shall fatigue God's redeemed ones.

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Heaven—where no hostility can overcome them.

Heaven—where not temptations can assail them.

Heaven—where no pain can pierce them.

Heaven—where no night can shadow them.

Heaven—the most beautiful place the wisdom of God could conceive and the power of God could prepare.

In Heaven beauty has reached perfection. Dr. Biedewolf tells us of a little girl who was blind from birth and only knew the beauties of earth from her mother's lips. A noted surgeon worked on her eyes and at last his operations were successful, and as the last bandage dropped away she flew into her mother's arms and then to the window and the open door, and as the glories of earth rolled into her vision, she ran screaming back to her mother and said, "Oh, Mama, why didn't you tell me it was so beautiful?" And the mother wiped her tears of joy away and said, "My precious child, I tried to tell you but I couldn't do it." And one day when we go sweeping through those gates of pearl and catch our first vision of the enrapturing beauty all around us, I think we will hunt up John and say, "John, why didn't you tell us it was so beautiful?" And John will say, "I tried to tell you when I wrote the twenty-first and twenty-second chapters of the last book in the Bible after I got my vision, but I couldn't do it."

Heaven—the land where they never have any heartaches, where no graves are ever dug.

Heaven—where there is no hand-to-hand fight for bread.

Heaven—where no hearse rolls its dark way to the tomb.

Heaven—where David is triumphant, though once he be-moaned Absalom.

Heaven—where Abraham is en-

throned who once wept for Sarah.

Heaven—where Paul is exultant, though once he sat with his feet in the stocks.

Heaven—where John the Baptist is radiant with joy though his head was chopped off in the dungeon.

Heaven—where Savonarola wears a crown, though once he burned at the stake.

Heaven—where Latimer sings praises though once he simmered in the fire.

Heaven—where many martyrs sit in the presence of Jesus though their blood once reddened the mouths of lions.

Heaven—where many saints rest in peace who once were torn on torture racks.

Let Heaven come into your mind—where there are no tears, no partings, no strife, no agonizing misunderstanding, no wounds of heart, no storm to ruffle the crystal sea, no alarm to strike from the cathedral towers, no dirge throbbing from seraphic harps, no tremor in the everlasting song.

Let us have and hold and preach the Bible conception of Hell. Let us have and hold and preach the antithetical conception of that perfect vision of God which we, for lack of words to describe, call "the home of the soul"—Heaven.

Samuel Rutherford said that to see Christ through the keyhole once in a thousand years would be Heaven enough for him. Thus he did express his love for his Saviour, and the joy that one glimpse of His face would yield to him. But that would not be enough for the Saviour whom he loved and adored. No; His love has something to say in this matter. It has already said it, and it is this: "I will come again, and receive you unto myself; that where I am, there ye may be also." And, "Father, I will that they also, whom thou hast given me,

be with me where I am; that they may behold my glory."

There shall be no closed door in that glory to hide the Saviour from His blood-bought saints.

*There with unwearied gaze
Our eyes on Him we'll rest,
And satisfy with endless praise
Our hearts supremely blest.
Close to His trusted side
In fellowship divine.
No cloud, no distance then shall
hide
Glories that there shall shine.*

And, most wonderful prospect,
"We shall be like him; for we
shall see him as he is."

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"... after reading this book, I have decided never to cut my hair again. Dr. Rice has answered dozens of questions that I have wanted to ask for years..." C—B—, Cincinnati, Ohio.

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"... a year ago our pastor gave me the book. It has changed my life completely, and I can honestly say that since I have heeded God's Word in my life, as a wife, our marriage has been ever so happy..." Mrs. Roy L. S., S. Berlin, Mass.

"I was one of these rebellious women until one day I read your book, Mr. Rice said someone told him he was wasting his time trying to get women to stop cutting their hair and bossing their husbands. But tell him he isn't. Christian women and girls will obey the Lord if they know what He wants them to do. I am going to live for the Lord, and I will never cut my hair again," says Sarah M., Morganton, N. C.

Hundreds of comments in our files such as these make us believe this is the book of the hour.

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